

## Taddhita-kappa

[1] Vā ṇ'apacce.

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Ṇappaccayo hoti vā tass'āpaccam icc etasmiṃ  
 atthe. Vasiṭṭhassa apaccam, putto: vāsiṭṭho,  
 vasiṭṭhass'āpaccam putto vā, vāsiṭṭhī, vāsiṭṭham; evam  
 bharadvājassa apaccam, putto: bhāradvājo, bharadvājassa  
 apaccam, putto vā, bhāradvājī, bhāradvājam; gotamassa  
 apaccam, putto: gotamo, gotamassa apaccam, putto vā,  
 gotamī, gotamam; vasudevassa apaccam, putto: vāsudevo,  
 vāsudevassa apaccam, putto vā, vāsudevī, vāsudevam;  
 evam bāladevo; vesamitto; svālapako; cettako; paṇḍavo;  
 vāsavo.

(1) The suffix ṇa is optionally used in denoting  
 'patronymics'.

The suffix ṇa is optionally used in the sense of  
 'the lineage thereof'. For example: 'male progeny of  
 vasiṭṭha: vāsiṭṭho' or 'vasiṭṭhassa apaccam, putto';  
 'female progeny of vasiṭṭha: vāsiṭṭhī'; 'progeny of  
 vasiṭṭha: vāsiṭṭham'; similarly, 'male progeny of  
 bharadvāja: bhāradvājo' or 'bharadvājassa apaccam,  
 putto'; bhāradvājī, bhāradvājam; 'male progeny of  
 gotama: gotamo' or 'gotamassa apaccam, putto'; gotamī,  
 gotamam; 'male progeny of vasudeva: vāsudevo' or  
 'vasudevassa apaccam, putto'; vāsudevī, vāsudevam;  
 similarly, bāladevo; vesamitto; svālapako; cettako;  
 paṇḍavo; vāsavo.



[2] Nāyana-ṇāna vacchādito.

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Tasmā vacchādito gottagaṇato nāyana-ṇānapaccayā honti vā tass'āpaccam icc etasmim atthe. Vacchassa apaccam, putto: vacchāyano; vacchassa apaccam, putto: vacchāno; evam sākaṭāyano; sākaṭāno; kaṇhāyano; kaṇhāno; aggivessāyano; aggivessāno; kaccāyano; kaccāno; moggallāyano; moggallāno; muñjāyano; muñjāno.

(2) (The suffixes) nāyana and ṇāna are used after the words vaccha etc.

The suffixes nāyana and ṇāna are used in the sense of 'the lineage thereof' after the group of the words beginning with vaccha. For example 'the male offspring of vaccha: vacchāyano; vacchāno'; similarly, 'sākaṭāyano' 'sākaṭāno' 'kaṇhāyano' 'kaṇhāno' 'aggivessāyano' 'aggivessāno' 'kaccāyano' 'kaccāno' 'moggallāyano' 'moggallāno' 'muñjāyano' 'muñjāno'.

[3] Neyyo kattikādīhi.

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Tehi kattikādīhi neyyappaccayo hoti vā tass'āpaccam icc etasmim atthe. Kattikāya apaccam, putto: kattikeyyo, kattikāya apaccam, putto vā; evam venateyyo; rohiṇeyyo; gaṇgeyyo; kaddameyyo; nādeyyo; atteyyo; āheyyo; kāpeyyo; seveyyo; gāveyyo; bāleyyo; moleyyo; koleyyo.

(3) (The suffix) neyya is used after the words kattikā etc.

The suffix neyya is optionally used in the sense of 'the lineage thereof' after the words kattikā etc. For example 'the male offspring of kattikā: kattikeyyo'

or 'kattikāya apaccam putto'; similarly, 'venateyyo' 'rohiṇeyyo' 'gaṇḍeyyo' 'kaddameyyo' 'nādeyyo' 'atteyyo' 'āheyyo' 'kāpeyyo' 'seveyyo' 'gāveyyo' 'bāleyyo' 'moleyyo' 'koleyyo'.

[4] Ato ṇi vā.

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Tasmā akārantato ṇippaccayo hoti vā tass'apaccam icc etasmiṃ atthe. Dakkhassa apaccam, putto: dakkhi, dakkhassa apaccam putto vā; evaṃ doṇi; vāsavi; sākyaputti; nāthaputti; dāsaputti; vāruṇi; kaṇhi; bāladevi; pāvaki; jenadatti; buddhi; dhammi; saṅghi; kappi; ānuruddhi. Vā ti vikappanatthena tass'apaccam icc etasmiṃ atthe ṇikappaccayo hoti. Sakyaputtassa apaccam, putto: sākyaputtiko; sakyaputtassa apaccam putto vā; evaṃ nāthaputtiko; jenadattiko.

(4) (The suffix) ṇi is optionally used after the words ending in a.

The suffix ṇi is optionally used in the sense of 'the lineage thereof' after the words ending in a. For example 'the male offspring of dakkha: dakkhi', or 'dakkhassa apaccam, putto'; similarly, 'doṇi' 'vāsavi' 'sākyaputti' 'nāthaputti' 'dāsaputti' 'vāruṇi' 'kaṇhi' 'bāladevi' 'pāvaki' 'jenadatti' 'buddhi' 'dhammi' 'saṅghi' 'kappi' 'ānuruddhi'. By the force of the word vā (optionally) the suffix ṇika also is used in the sense of 'the lineage thereof'. For example 'the male offspring of sakyaputta: sākyaputtiko', or 'sakyaputtassa apaccam, putto'; similarly, 'nāthaputtiko'

'jenadattiko'.

[5] Nav'opagvādīhi.

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Upagu icc evam ādīhi navappaccayo hoti vā tass'ā-  
paccam icc etasmim atthe. Upagussa apaccam, putto vā:  
opagavo, upagussa apaccam, putto vā; evam mānavo;  
gaggavo; paṇḍavo; bhaggavo; opakaccāyavo; opavindavo.

(5) (The suffix) *ṇava* is used after the words beginning  
with *upagu*.

The suffix *ṇava* is optionally used in the sense of  
'the lineage thereof' after the words *upagu* etc. For  
example 'the male offspring of *upagu*: *opagavo*', or  
'*upagussa apaccam, putto*'; similarly, '*mānavo*' '*gaggavo*'  
'*paṇḍavo*' '*bhaggavo*' '*opakaccāyavo*' '*opavindavo*'.

[6] Nera vidhavādito.

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Tasmā vidhavādito nerappaccayo hoti vā tass'ā-  
paccam icc etasmim atthe. Vidhavāya apaccam, putto:  
vedhaverō, vidhavāya apaccam, putto vā; evam  
bandhakero; sāmaṇero; nālikero.

(6) (The suffix) *ṇera* is used after the words beginning  
with *vidhavā*.

The suffix *ṇera* is optionally used in the sense of  
'the lineage thereof' after the words *vidhavā* etc. For  
example 'the female offspring of *vidhavā*: *vedhaverō*',  
or '*vidhavāya apaccam, putto*'; similarly, '*bhandhakero*'  
'*sāmaṇero*' '*nālikero*'.

[7] Yena vā saṃsaṭṭhaṃ tarati carati vahati ṇiko. 352

Yena vā saṃsaṭṭhaṃ yena vā tarati yena vā carati  
yena vā vahati icc etesv atthesu ṇikappaccayo hoti vā.



Tilena saṃsaṭṭhaṃ bhojanaṃ: telikaṃ, tilena saṃsaṭṭhaṃ  
vā; goḷikaṃ; ghāṭikaṃ; nāvāya taratī ti nāviko,  
nāvāya taratī ti vā; evaṃ oḷumpiko; sakaṭena caratī ti  
sākaṭiko, sakaṭena caratī ti vā; evaṃ pādiko; daṇḍiko;  
dhammiko; sīsena vahatī ti sīsiko, sīsena vahatī ti vā;  
evaṃ aṃsiko; khandhiko; hatthiko; aṅguliko. Vā ti  
vikappanatthena      ~~~~  
annatthesupi      ṇikappaccayo      hoti.  
Rājagahe vasatī ti rājagahiko; rājagahe jāto:  
rājagahiko; evaṃ māgadhiko; sāvatthiko; kāpilavatthiko;  
pāṭaliputtiko.

(7) (The suffix) ṇika is used to denote 'that with  
which something is mixed, that with which one crosses  
over, that with which one moves, that with which one  
carries something'.

The suffix ṇika is optionally used in the sense of  
'that with which something is mixed, that with which  
one crosses over, that with which one moves, that with  
which one carries something'. For example 'the food is  
mixed with sesame: telikaṃ' or 'tilena saṃsaṭṭhaṃ'  
'goḷikaṃ' 'ghāṭikaṃ'; 'one who crosses over by means of  
a boat: nāviko' or 'nāvāya taratī'; similarly 'oḷumpiko';  
'one who goes in a cart: sākaṭiko' or 'sakaṭena caratī';  
similarly, 'pādiko' 'daṇḍiko' 'dhammiko'; 'one who  
carries the burden on the head: sīsiko' or 'sīsena  
vahatī'; similarly, 'aṃsiko' 'khandhiko' 'hatthiko'  
'aṅguliko'. By the force of the word vā (optionally)  
the suffix ṇika is used in the sense of other meanings

also. For example 'one who lives in rājagaha: rājagahiko' 'one who was born in rājagaha: rājagahiko'; similarly, 'māgadhiko' 'sāvatthiko' 'kāpilavatthiko' 'pāṭaliputtiko'.

[8] Taṃ adhīte tena katādisannidhānaniyogasippabhaṇḍa-jīvikatthesu. 353

Taṃ adhīte tena katādisv atthesu tamhi sannidhāno tattha niyutto taṃ assa sippaṃ taṃ assa bhaṇḍaṃ taṃ assa jīvikaṃ icc etesv atthesu ṇikappaccayo hoti vā. Vinayaṃ adhīte ti venayiko, vinayaṃ adhīte vā; evaṃ sōttantiko; ābhidhammiko; veyyākaraṇiko; kāyena kataṃ kammaṃ: kāyikaṃ, kāyena kataṃ kammaṃ vā; evaṃ vācasikaṃ; mānasikaṃ; sarīre sannidhānā vedanā: sarīrikā, sarīre sannidhānā vedanā vā; evaṃ mānasikā; dvāre niyutto: dovāriko, dvāre niyutto vā, evaṃ bhaṇḍāgāriko; nāgariko; nāvakammiko; viṇā assa sippaṃ ti veṇiko, viṇā assa sippaṃ vā; evaṃ paṇaviko; modaṅgiko; vaṃsiko; gandho assa bhaṇḍaṃ: gandhiko, gandho assa bhaṇḍaṃ vā; evaṃ teliko; goḷiko; urabbhaṃ hantvā jīvati ti orabbhiko, urabbhaṃ hantvā jīvati ti vā; evaṃ māgaviko; sokariko; sākuṇiko. Ādiggahaṇena annatthesupī yojetabbo. Jālena hato: jālika, jālena hato vā; suttena baddho: suddhiko, suttena baddho vā; cāpo assa āvudho ti cāpiko, cāpo assa āvudho vā; evaṃ tomariko; moggariko; mosaliko; vāto tassa ābādho ti vātiko; evaṃ sandhiko; pittiko; buddhe pasanto: buddhiko, buddhe pasanto vā; evaṃ dhammiko; saṅghiko; buddhassa santikaṃ: buddhikaṃ; evaṃ dhammikaṃ; saṅghikaṃ;

vatthena kītaṃ bhaṇḍaṃ: vatthikaṃ; evaṃ kumbhikaṃ;  
phālikaṃ; kiṅkiṇikaṃ, sovaṇṇikaṃ; kumbho assa pari-  
mānaṃ: kumbhiko; akkhena dibbatī ti akkhiko; evaṃ  
sālikaṃ; tindukiko; ambaphaliko; kapitthaphaliko;  
nālikeriko icc evaṃ ādi.

(8) Also to denote 'the subject of one's study' 'that  
by which something is done etc.' 'near to (connected  
with) that' 'that with which one is connected' 'that  
which is one's art' 'that which is one's utensil' 'that  
which is one's livelihood'.

The suffix ṇika is optionally used in the sense of  
'the subject of one's study' 'that by which something  
is done etc.' 'near to (connected with) that' 'that  
with which one is connected' 'that which is one's art'  
'that which is one's utensil' 'that which is one's  
livelihood'. For example 'one who studies the vinaya:  
venayiko' or 'vinayaṃ adhīte'; similarly, 'sottantiko'  
'ābhidhammiko' 'veyyākaraṇiko'; 'the act performed by  
the body: kāyikaṃ' or 'kāyena kataṃ kammaṃ'; similarly,  
'vācasikaṃ' 'mānasikaṃ'; 'the sensation connected with  
the body: sarīrikā' or 'sarīre sannidhānā vedanā';  
similarly, 'mānasikā'; 'one who is appointed at a door:  
dovāriko' or 'dvāre niyutto'; similarly, 'bhaṇḍāgāriko'  
'nāgariko' 'nāvakammiko'; 'the lute is one's art:  
veṇiko' or 'vīṇā assa sippaṃ'; similarly, 'paṇaviko'  
'modaṅgiko' 'vaṃsiko'; 'the fragrance is one's  
commodity: gandhiko' or 'gandho assa bhaṇḍaṃ';

similarly 'teliko' 'goḷiko'; 'one who lives by killing a ram: orabbhiko' or 'urabbhaṃ hantvā jīvati'; similarly, 'māgaviko' 'sokariko' 'sākuṇiko'. By the force of ādi (etc.) the suffix *ṇika* is used in the sense of other meanings also. For example 'killed by a net: jāliko' or 'jālena hato', 'bound with a thread: suddhiko' or 'suttana baddho'; 'the bow is one's weapon: cāpiko' or 'cāpo assa āvudho'; similarly, 'tomariko' 'moggariko' 'mosaliko'; 'the vāta is one's illness: vātiko'; similarly, 'sandhiko' 'pittiko'; 'one who has trusted in the Buddha: buddhiko' or 'buddhe pasanto'; similarly, 'dhammiko' 'saṅghiko'; 'belonging to the Buddha: buddhikaṃ'; similarly, 'dhammikaṃ' 'saṅghikaṃ'; 'the utensil exchanged for cloth: vatthikaṃ'; similarly, 'kumbhikaṃ' 'phālikaṃ' 'kiṅkiṇikaṃ' 'sovaṇṇikaṃ'; 'the pot is one's measure: kumbhiko' 'one who plays with a dice: akkhiko'; similarly, 'sāliko' 'tindukiko' 'ambaphaliko' 'kapitthaphaliko' 'nālikeriko' etc.

[9] Na rāgā tena rattaṃ tass'edaṃ aññatthesu ca. 354

Naṃpaccayo hoti vā rāgaṃhā tena rattaṃ icc etasmiṃ atthe tass'edaṃ aññatthesu ca. Kasāvena rattaṃ vatthaṃ: kāsavaṃ, kasāvena rattaṃ vatthaṃ vā; evaṃ kosumbhaṃ; hālidāṃ; pattaṅgaṃ; mañjetṭhaṃ; kuṅkumaṃ; sūkarassa idaṃ maṃsaṃ: sokaraṃ, sūkarassa idaṃ maṃsaṃ vā; mahisassa idaṃ maṃsaṃ: māhisaṃ, mahisassa idaṃ maṃsaṃ vā. Udumbarassa avidūre vimānaṃ: odumbaraṃ; vidisāya avidūre bhavo: vediso; madhurāya jāto: mādhuṃ; kattikādihi niyutto māso: kattiko; evaṃ māga-

siro; phusso; māgho; phagguno; citto; na vuḍḍhi nīlapī-  
 tādo paccaye saṇakārake; [pakāro phussa saddassa;  
 siroti sirasaṃ vade]; sikkhānaṃ samūho: sikkho; bhikkh-  
 ūnaṃ samūho: bhikkho; evaṃ kāpoto; māyūro; kokilo;  
 buddho assa devatā: buddho; evaṃ bhaddo; māro; māhi-  
 ndo; vessavaṇo; yāmo; somo; nārāyaṇo; saṃvaccharaṃ  
 avecca adhīte: saṃvaccharo; evaṃ mohutto; nimittaṃ  
 avecca adhīte: nemitto; evaṃ aṅgavijjo; veyyākaraṇo;  
 chandaso; cando; bhāso; vasātināṃ visayo deso: vāsato;  
 evaṃ kunto; ātisāro; udumbarā asmiṃ padese santi:  
 odumbaro; sagarehi nibbatto: sāgaro; sakalaṃ assa niv-  
 āso: sākalo; madhurā assa nivāso : mādhuho; madhurāya  
 issaro: mādhuho; icc evaṃ ādayo yojetabbā.

(9) The suffix *ṇa* is optionally used in the sense of 'dyed with' and 'possession' after the word denoting colour as well as other senses.

After the word denoting colour the suffix *ṇa* is optionally used in the sense of 'dyed with' 'possession' as well as other senses. For example 'the cloth is dyed with a reddish yellow dye: *kāsāvaṃ*' or '*kasāvena rattaṃ vatthaṃ*'; similarly, '*kosumbhaṃ*' '*hāliddaṃ*' '*pattaṅgaṃ*' '*mañjetṭhaṃ*' '*kuṅkumaṃ*'; 'the flesh of a pig: *sokaraṃ*' or '*sūkarassa idaṃ maṃsaṃ*' 'the flesh of a buffalo: *māhisāṃ*' or '*māhisassa idaṃ maṃsaṃ*'; 'the palace is near a fig-tree: *odumbaraṃ*' 'situated near *vidisā*: *vediso*' 'one who is born in the *madhurā*: *mādhuho*'; 'the month connected with *kattikā*

etc: kattiko'; similarly, 'māgasiro' 'phusso' 'māgho' 'phagguno' 'citto'; when a suffix with the sound ṇ follows, lengthening is not applicable to nīla, pīta etc., the sound pa is changed into pha (in phussa), the word sira should be understood in the sense of a constellation; 'a group of disciplines: sikkho' 'a group of monks: bhikkho'; similarly, 'kāpoto' 'māyūro' 'kokilo'; 'the buddha is one's god: buddho'; similarly 'bhaddo' 'māro' 'māhindo' 'vessavaṇo' 'yāmo' 'somo' 'nārāyaṇo'; 'having scrutinised one studies the year: samvaccharo'; similarly, 'mohutto'; 'having scrutinised one studies an omen: nemitto'; similarly, 'aṅgavijjo' 'veyyākaraṇo' 'chandaso' 'cando' 'bhāso'; '(the country) is the place of herons: vāsāto'; similarly, 'kunto' 'ātīsāro'; 'fig-trees grow in this country: odumbaro' 'produced by sagara-s: sāgaro' 'sakala city is one's residence: sākalo' 'madhurā is one's residence: mādhuho' 'one who is the chief in madhurā: mādhuho' etc.

[10] Jātādīnaṃ im'iyā ca. 355

Jāta icc evaṃ ādīnaṃ atthe ima-iyā paccayā honti. Pacchā jāto: pacchimo; evaṃ antimo; majjhimo; purimo; uparimo; heṭṭhimo; gopimo; bodhisattassa jātiyā jāto: bodhisattajātiyo; evaṃ assajātiyo; hatthijātiyo; manussajātiyo. Ādiggahaṇena niyuttatthāditopi tadassatthāditopi ima-iyā-ika paccayā honti. Ante niyutto: antimo; evaṃ antiyo; antiko; putto yassa atthi tasmīṃ vā vijjati ti puttimo; evaṃ puttiyo; puttiko; kappimo; kappiyo; kappiko. Sasaddaggahaṇena

kiyappaccayo hoti. Jātipabbhutiyā niyutto: jātikiyo;  
andhe niyutto: andhakiyo; jātiyā andho: jaccandho;  
jaccandhe niyutto: jaccandhakiyo.

(10) And the suffixes ima and iya belong to 'one who is born at' etc.

The suffixes ima and iya are used in the sense of 'born in' etc. For example 'one who is born after: pacchimo'; similarly, 'antimo' 'majjhimo' 'purimo' 'uparimo' 'heṭṭhimo' 'gopimo'; 'one who is born as bodhisatta by birth: bodhisattajātiyo'; similarly, 'assajātiyo' 'hatthijātiyo' 'manussajātiyo'. By the force of ādi (etc.) the suffixes ima, iya and ika are also used in the sense of 'employed in' etc. and 'that thereof' etc. For example 'one who is kept in the end: antimo'; similarly, 'antiyo' 'antiko'; 'one who has a son or wherein a son exists: puttimo'; similarly, 'puttiyo' 'puttiko' 'kappimo' 'kappiyo' 'kappiko'. By the force of ca the suffix kiya is also used. For example 'one who is appointed from birth onwards: jātikiyo' 'one who is appointed in the Andha country: andhakiyo' 'one who is blind by birth: jaccandho' 'one who is kept for born-blind: jaccandhakiyo'.

[11] Samūhatthe kaṇ-ṇā.

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Samūhatthe kaṇ-ṇa icc ete paccayā honti. Rājaputtānaṃ samūho: rājaputtako rājaputto vā; manussānaṃ samūho: mānussako mānusso vā; mayūrānaṃ samūho: māyūrako māyūro vā; mahisānaṃ samūho: māhisako māhiso vā.

(11) The suffixes *kaṇ* and *ṇa* are used to denote 'group'.

The suffixes *kaṇ* and *ṇa* are used in the sense of group. For example 'a group of princes: *rājaputtako* or *rājaputto*' 'a group of people: *mānussako* or *mānusso*' 'a group of peacocks: *māyūrako* or *māyūro*' 'a group of buffaloes: *māhisako* or *māhiso*'.

[12] *Gāma-jana-bandhu-sahāyādīhi tā.* 357

*Gāma-jana-bandhu-sahāya* icc *evam ādīhi tāpacc-*  
*ayo hoti samūhatthe. Gāmānaṃ samūho: gāmata;*  
*janānaṃ samūho: janatā; bandhūnaṃ samūho: bandhuta;*  
*sahāyānaṃ samūho: sahāyatā; nāgarānaṃ samūho: nāgaratā.*

(12) The suffix *tā* is used after the words *gāma*, *jana*, *bandhu*, *sahāya* etc.

The suffix *tā* is used in the sense of group after the words *gāma*, *jana*, *bandhu*, *sahāya* etc. Thus 'a group of villages: *gāmata*' 'a multitude of persons: *janatā*' 'a group of relatives: *bandhuta*' 'a group of friends: *sahāyatā*' 'a group of citizens: *nāgaratā*'.

[13] *Tadassaṭṭhānaṃ iyo ca.* 358

*Tadassaṭṭhānaṃ* icc *etasmim atthe iyaṃpaccayo hoti.*  
*Madanassa ṭhānaṃ: madanīyaṃ; bandhanassa ṭhānaṃ:*  
*bandhanīyaṃ; mocanassa ṭhānaṃ: mocanīyaṃ; evaṃ rajanī-*  
*yaṃ; kamaṇīyaṃ; dassanassa ṭhānaṃ: dassanīyaṃ; upādā-*  
*nassa ṭhānaṃ: upādaniyaṃ. Casaddaggahaṇena iya-ilappa-*  
*ccayā honti. Raṇṇo idaṃ ṭhānaṃ: rājiyaṃ; evaṃ rājilaṃ.*

(13) And the suffix *īya* is used to denote 'that is the locality thereof'.



The suffix *īya* is used in the sense of 'that is the locality thereof'. For example 'the abode of cupid: *madanīyaṃ*' 'the place of bondage: *bandhaniyaṃ*' 'the place of freedom: *moṇiyanā*'; similarly, '*rajanīyaṃ*' '*kamaṇīyaṃ*' 'the place of seeing: *dassanīyaṃ*' 'the place of attachment: *upādaniyaṃ*'. By the force of *ca* the suffixes *iya* and *ila* are also used. For example 'the abode of king: *rājiyaṃ*'; similarly, '*rājilaṃ*'.

[14] *Upamatthāyitattaṃ*.

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*Upamatthe āyitattappaccayo hoti. Dhūmo viya dissati tad idaṃ dhūmayitattaṃ; timiraṃ viya dissati aduṃ ṭhānaṃ tad idaṃ timirāyitattaṃ.*

(14) The suffix *āyitatta* is used to denote resemblance.

The suffix *āyitatta* is used in the sense of resemblance. For example 'this thing appears like a smoke: *dhūmayitattaṃ*' 'that place appears like a darkness: *timirāyitattaṃ*'.

[15] *Taṇnissitatthe lo.*

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*Taṇnissitatthe tadassaṭṭhānaṃ icc etasmiṃ atthe ca lappaccayo hoti. Duṭṭhuṃ nissitaṃ: duṭṭhullaṃ; vedaṃ nissitaṃ: vedallaṃ.*

(15) The suffix *la* is used to denote 'based on that'.

The suffix *la* is used in the sense of 'based on that' and 'that is the locality thereof'. For example '(the action) is based on a bad thing: *duṭṭhullaṃ*' '(Buddha's discourse) based on knowledge: *vedallaṃ*'.

[16] Ālu tabbahule.

361

Āluppaccayo hoti tabbahulatthe. Abhijjhā assa pakati: abhijjhālu abhijjhābahulo vā; evaṃ sītālu; dhajālu; dayālu.

(16) The suffix ālu is used to denote 'full of that'.

The suffix ālu is used in the sense of 'full of that'. For example 'whose tendency is to be covetous: abhijjhālu or abhijjhābahulo'; similarly, 'sītālu' 'dhajālu' 'dayālu'.

[17] Ñya-tta-tā bhāve tu.

362

Ñya - tta - tā icc ete paccayā honti bhāvatthe. Alasassa bhāvo: ālasyaṃ; arogassa bhāvo: ārogyaṃ; paṃsukūlikassa bhāvo: paṃsukūlikattaṃ; anodarikassa bhāvo: anodarikattaṃ; saṅghanikāramassa bhāvo: saṅghanikāramatā; niddāramassa bhāvo: niddāramatā. Tusaddaggahaṇena ttanappaccayo hoti. Puthajjanassa bhāvo: puthujjanattanaṃ; vedanassa bhāvo: vedanattanaṃ.

(17) On the other hand, ñya, tta and tā are used to denote the state.

The suffix ñya, tta and tā are used in the sense of the state (of an object). For example 'the state of a lazy person: ālasyaṃ' 'the state of a healthy person: ārogyaṃ' 'the state of one who wears clothes made of rags taken from a dust heap: paṃsukūlikattaṃ' 'the state of being not connected with (filling of) the stomach: anodarikattaṃ' 'the state of one who is delighted in an assembly: saṅghanikāramatā' 'the state of one who is delighted in sleeping: niddāramatā'. By

the force of the word *tu* the suffix *ttana* is also used. For example 'the state of an unconverted person: *puthujjanattanaṃ*' 'the state of sensation: *vedana-ttanaṃ*'.

[18] *Ṇa visamādihi.*

363

*Ṇappaccayo* hoti *visamādihi* tassa *bhāvo* icc *etasmim* *atthe*. *Visamassa* *bhāvo*: *vesamaṃ*; *sucissa* *bhāvo*: *socaṃ*.

(18) The suffix *ṇa* is used after the words *visama* etc.

The suffix *ṇa* is used in the sense of 'the state (of an object) thereof' after the words *visama* etc. Thus: 'the state of an unequal thing: *vesamaṃ*' 'the state of purity: *socaṃ*'.

[19] *Ramaṇīyādito kaṇ.*

364

*Ramaṇīya* icc *evam* *ādito* *kaṇpaccayo* hoti tassa *bhāvo* icc *etasmim* *atthe*. *Ramaṇīyassa* *bhāvo*: *rāmaṇīyakaṃ*; *manuṇṇassa* *bhāvo*: *mānuṇṇakaṃ*; *aggisomassa* *bhāvo*: *aggisomakaṃ*.

(19) The suffix *kaṇ* is used after the word *ramaṇīya* etc.

The suffix *kaṇ* is used in the sense of 'the state (of an object) thereof' after the words *ramaṇīya* etc. Thus: 'the state of delightfulness: *rāmaṇīyakaṃ*' 'the state of pleasure: *mānuṇṇakaṃ*' 'the state of being belonging to *aggi* and *soma*: *aggisomakaṃ*'.

[20] *Visese tara-tam'issik'iy'itṭhā.*

365

*Visesatthe* *tara-tama-issika-iya-itṭha* icc *ete* *paccayā* *honti*. *Sabbe* *ime* *pāpā*, *ayaṃ* *imesaṃ* *visesena* *pāpo* *ti* *pāpataro*; *evaṃ* *pāpatamo*; *pāpissiko*; *pāpitṭho*.

(20) The suffixes tara, tama, issika, iya, iṭṭha are used to denote 'speciality'.

The suffixes tara, tama, issika, iya, iṭṭha are used in the sense of 'speciality'. For example 'all these people are sinful, this person is more sinful than any one of them: pāpataro'; similarly, 'pāpatamo' 'pāpissiko' 'pāpiṭṭho'.

[21] Tadassatthī ti vī ca.

366

Tadassatthī icc etasmiṃ atthe vīpaccayo hoti. Medhā yasmiṃ atthi tasmī vā vijjatī ti medhāvī; evaṃ māyāvī. Casaddaggahaṇena sopaccayo hoti: sumedhā yassa hoti tasmī vā vijjatī ti sumedhaso.

(21) And the suffix vī is used to denote 'that which is possessed by it'.

The suffix vī is used in the sense of 'that which is possessed by it'. For example 'the knowledge is possessed by him or it lies in him: medhāvī'; similarly, 'māyāvī'. By the force of ca the suffix so is also used. For example 'the good knowledge is possessed by him or it exists in him: sumedhaso'.

[22] Tapādito sī.

367

Tapādito sīpaccayo hoti tadassatthi icc etasmiṃ atthe. Tapo yassa atthi tasmī vā vijjatī ti tapassī; evaṃ tejassī; yasassī; manassī.

(22) The suffix sī is used after the words tapa etc.

The suffix sī is used in the sense of 'that which is possessed by it' after the words tapa etc. Thus: 'the asceticism is possessed by him or it exists in

him: tapassī'; similarly, 'tejassī' 'yasassī' 'manassī'.

[23] Daṇḍādito ika-ī.

368

Daṇḍādito ika-ī icc ete paccayā hoti tadassatthi  
icc etasmim atthe. Daṇḍo yassa atthi tasmim vā vijjatī  
ti daṇḍiko; daṇḍī; evaṃ māliko; māli.

(23) The suffixes ika and ī are used after the words  
daṇḍa etc.

The suffixes ika and ī are used in the sense of  
'that which is possessed by it' after the words daṇḍa  
etc. Thus: 'the staff is possessed by him or it lies  
with him: daṇḍiko, daṇḍī'; similarly, 'māliko' 'māli'.

[24] Madhvādito ro,

369

Madhu icc evaṃ ādito rappaccayo hoti tadassatthi  
icc etasmim atthe, Madhu yassatthi tasmim vā vijjatī  
ti madhuro; evaṃ kuṇjaro; mukharo; susiro; subharo;  
suciro.

(24) The suffix ra is used after the words madhu etc.

The suffix ra is used in the sense of 'that which  
is possessed by it' after the words madhu etc. Thus:  
'the honey is possessed by him or it is with him:  
madhuro'; similarly, 'kuṇjaro' 'mukharo' 'susiro'  
'subharo' 'suciro'.

[25] Guṇādito vantu.

370

Guṇa icc evaṃ ādito vantuppaccayo hoti tadassatthi  
icc etasmim atthe, Guṇo yassa atthi tasmim vā vijjatī  
ti guṇavā; evaṃ yasavā; dhanavā; balavā; paṇṇavā.

(25) The suffix vantu is used after the words guṇa etc.

The suffix *vantu* is used in the sense of 'that which is possessed by it' after the words *guṇa* etc. Thus: 'the merit is possessed by him or it lies in him: *guṇavā*'; similarly, '*yasavā*' '*dhanavā*' '*balavā*' '*paññavā*'.  
[26] *Satyādihi mantu.* 371

*Sati* icc *evam ādihi mantuppaccayo* *hoti tadassatthi* icc *etasmim atthe.* *Sati yassa atthi tasmim vā vijjati* *ti satimā;* *evam jutimā;* *sucimā;* *thutimā;* *matimā;* *kittimā;* *mutimā;* *bhānumā.*

(26) The suffix *mantu* is used after the words *sati* etc.

The suffix *mantu* is used in the sense of 'that which is possessed by it' after the words *sati* etc. Thus: 'the mindfulness is possessed by him or it lies in him: *satimā*'; similarly, '*jutimā*' '*sucimā*' '*thutimā*' '*matimā*' '*kittimā*' '*mutimā*' '*bhānumā*'.

[27] *Saddhādito ṇa.* 372

*Saddhā* icc *evam ādito ṇappaccayo* *hoti tadassatthi* icc *etasmim atthe.* *Saddhā yassa atthi tasmim vā vijjati* *ti saddho;* *evam paṇṇo;* *maccharo.*

(27) The suffix *ṇa* is used after the words *saddhā* etc.

The suffix *ṇa* is used in the sense of 'that which is possessed by it' after the words *saddhā* etc. Thus: 'the faith is possessed by him or it lies in him: *saddho*'; similarly, '*paṇṇo*' '*maccharo*'.

[28] *Āyuss'ukārasmantumhi.* 373

*Āyusaddassa ukārasa asādeso* *hoti mantuppaccaye* *pare.* *Āyu yassa atthi tasmim vā vijjati* *ti āyasmā.*

(28) The vowel *u* of the word *āyu* followed by the suffix

mantu is changed into as.

When the suffix mantu follows, the vowel u of the word āyu is changed into as. Thus: 'the long life is possessed by him or it is with him: āyasmā'.

[29] Tappakativacane mayo.

374

Tappakativacanatthe mayappaccayo hoti. Suvāṇṇena pakataṃ: suvāṇṇamayaṃ; evaṃ rūpiyamayaṃ; jatumayaṃ; rajatamayaṃ; ayomayaṃ; mattikāmayaṃ; iṭṭhakamayaṃ; kaṭṭhamayaṃ; gomayaṃ.

(29) The suffix maya is used to denote 'its nature thereof'.

The suffix maya is used in the sense of 'its nature thereof'. For example '(a bowl) is made of gold: suvāṇṇamayaṃ'; similarly, 'rūpiyamayaṃ' 'jatumayaṃ' 'rajatamayaṃ' 'ayomayaṃ' 'mattikāmayaṃ' 'iṭṭhakamayaṃ' 'kaṭṭhamayaṃ' 'gomayaṃ'.

[30] Saṅkhyāpūraṇe mo.

375

Saṅkhyāpūraṇatthe mappaccayo hoti. Pañcannaṃ pūraṇo: pañcamo; evaṃ chaṭṭhamo; sattamo; aṭṭhamo; navamo; dasamo.

(30) The suffix ma is used to denote 'the completion of a number'.

The suffix ma is used in the sense of 'the completion of a number'. For example 'completing the number five: pañcamo'; similarly, 'chaṭṭhamo' 'sattamo' 'aṭṭhamo' 'navamo' 'dasamo'.

[31] Sa chassa vā.

376

Saṅkhyāpūraṇe vattamānassa chassa so hoti vā.

Channaṃ pūraṇo: saṭṭho chaṭṭho vā.

(31) The sound cha is optionally changed into sa.

The sound cha used in the sense of 'the completion of a number' is optionally changed into sa. Thus: 'completing the number six: saṭṭho or chaṭṭho'.

[32] Ekādito dasassī.

377

Ekādito dasassa anto īpaccayo hoti itthiyaṃ saṅkhyāpūraṇatthe. Ekādasannaṃ pūraṇī: ekādasī; pañcadasannaṃ pūraṇī: pañcadasī; catuddasannaṃ pūraṇī: catuddasī. Pūraṇe ti kim atthaṃ? Ekādasa; pañcadasa.

(32) The suffix ī is added to dasa after the words eka etc.

The suffix ī is added to the final of dasa after the words eka etc. in the feminine gender (and) in the sense of 'the completion of a number'. Thus: 'completing the number eleven: ekādasī' 'completing the number fifteen: pañcadasī' 'completing the number fourteen: catuddasī'. Why 'in the sense of a number'? For, in the following examples, this suffix is not found: 'ekādasa' 'pañcadasa'.

[33] Dase so niccaṇ ca.

378

Dase niccaṃ chassa so hoti. Soḷasa.

(33) Also the sound cha followed by the word dasa is always changed into so.

When the word dasa follows, the sound cha is always changed into so. Thus: 'soḷasa'.



[34] Ante niggahītaṁ ca.

379

Tāsaṃ saṅkhyānaṃ ante niggahītāgāmo hoti.  
Ekādasīṃ; pañcadasiṃ; catuddasiṃ.

(34) And niggahīta is added at the end.

The niggahīta is augmented at the end of those numerals. For example 'ekādasīṃ' 'pañcadasiṃ' 'catuddasiṃ'.

[35] Ti ca.

380

Tāsaṃ saṅkhyānaṃ ante tikārāgamo hoti. Vīsati;  
tiṃsati.

(35) Also ti.

The suffix ti is augmented at the end of those numerals. For example 'vīsati' 'tiṃsati'.

[36] La da-rāṇaṃ.

381

Dakāra-rakārāṇaṃ saṅkhyānaṃ lakārādeso hoti.  
Soḷasaṃ; cattālīsaṃ.

(36) The sounds da and ra are changed into la.

The sounds da and ra of numerals become la. For example 'soḷasaṃ' 'cattālīsaṃ'.

[37] Vīsati-dasesu bā dvissa tu.

382

Vīsati-dasa icc etesu dvissa bā hoti. Bāvīsati-  
ndriyāni; bārasa manussā. Tusaddaggahaṇena dvissa du-  
di-doādesā honti. Durattaṃ; dirattaṃ; diguṇaṃ;  
dohaḷinī.

(37) However the word dvi followed by the words vīsati and dasa is changed into bā.

When the words vīsati and dasa follow, the word dvi is changed into bā. Thus: 'bāvīsatiṇḍriyāni' 'bā-

rasa manussā'. By the force of tu the word dvi is also changed into du, di and do. For example 'durattaṃ' 'dirattaṃ' 'diguṇaṃ' 'dohaḷinī'.

[38] Ekādito dasa ra saṅkhyāne.

383

Ekādito dasassa dakārassa rakāro hoti vā saṅkhyāne. Ekārassa; bārassa; ekādassa; bādassa; dvādassa. Saṅkhyāne ti kim atthaṃ? Dvādasāyatanaṃ.

(38) In the numerals the sound da of dasa is changed into ra after the words eka etc.

In numerals the sound da of dasa used after the words eka etc. is optionally changed into ra. Thus: 'ekārassa' 'bārassa' 'ekādassa' 'bādassa' 'dvādassa'. Why 'the numerals'? For, in the following example this change is not found: 'dvādasāyatanaṃ'.

[39] Aṭṭhādito ca.

384

Aṭṭhādito dasasaddassa dakārassa rakārādeso hoti vā saṅkhyāne. Aṭṭhārassa; aṭṭhādassa. Aṭṭhādito ti kim atthaṃ? Pañcadassa. Saṅkhyāne ti kim atthaṃ? Aṭṭhādasiko. Caggahaṇaṃ kim atthaṃ? Dasa-raggahaṇānukaddhanatthaṃ.

(39) Also after the words aṭṭha etc.

In numerals the sound da of dasa used after aṭṭha etc. is optionally changed into ra. Thus: 'aṭṭhārassa' 'aṭṭhādassa'. Why 'after aṭṭha etc.'? For, in the following example this change is not found: 'pañcadassa'. Why 'the numerals': For, in the following example this change is not found: 'aṭṭhādasiko'. Why is ca added?:

For, supplying here *dasa-ra* from the preceding rule.

[40] *Dv'ek'aṭṭhānaṃ akāro vā.* 385

*Dvi-eka-aṭṭha etesaṃ anto akārādeso hoti vā saṅkhyāne. Dvādasa; ekādasa; aṭṭhādasā. Saṅkhyāne ti kim atthaṃ? Dvidanto; ekadanto; ekachatto; aṭṭhatthambho.*

(40) (The final of) the words *dvi*, *eka* and *aṭṭha* is optionally changed into *ā*.

The final of the words *dvi*, *eka* and *aṭṭha* is optionally changed into *ā* to signify the numerals. Thus: '*dvādasa*' '*ekādasa*' '*aṭṭhādasā*'. Why 'the numerals'? For, in the following examples this change is not found: '*dvidanto*' '*ekadanto*' '*ekachatto*' '*aṭṭhatthambho*'.

[41] *Catucheḥi tha-ṭhā.* 386

*Catu-cha icc eteḥi tha-ṭha icc ete paccayā honti saṅkhyāpūraṇatthe. Catunnaṃ pūraṇo: catuttho; channaṃ pūraṇo: chaṭṭho.*

(41) The suffixes *tha* and *ṭha* are used after *catu* and *cha*.

The suffixes *tha* and *ṭha* are used after *catu* and *cha* in the sense of 'the completion of a number'. Thus: 'the completion of four: *catuttho*' 'the completion of six: *chaṭṭho*'.

[42] *Dvi-tīhi tiyo.* 387

*Dvi-ti icc eteḥi tiyappaccayo hoti saṅkhyāpūraṇatthe. Dvinnaṃ pūraṇo: dutiyo; tinnaṃ pūraṇo: tatiyo.*

(42) The suffix *tiya* is used after the words *dvi* and *ti*.

The suffix *tiya* is used after the words *dvi* and *ti* in the sense of 'the completion of a number'. Thus: 'completing the number two: *dutiyo*' 'completing the number three: *tatiyo*'.

[43] *Tiye du-tāpi ca.*

388

*Dvi-ti* *icc etesaṃ du-ta* *icc ete ādesā honti* *tiyappaccaye pare. Dutiyo; tatiyo. Apiggahaṇena aññes-*  
*vapi du-tiādesā honti. Durattaṃ; tirattaṃ.*  
*Casaddaggahaṇena dvi* *icc etassa dikāro hoti. Diguṇaṃ*  
*saṅghāṭikaṃ parūpitvā.*

(43) And also *du* and *ta* when followed by *tiya*.

When the suffix *tiya* follows, the words *dvi* and *ti* are changed into *du* and *ta*. So: '*dutiyo*' '*tatiyo*'. By the force of *api*, *du* and *ti* are the substitutes elsewhere also. Thus: '*durattaṃ*' '*tirattaṃ*'. By the force of *ca* the word *dvi* is also changed into *di*. Thus: '*diguṇaṃ saṅghāṭikaṃ parūpitvā*'.

[44] *Tesaṃ aḍḍhūpapaden' aḍḍhuddha-divaḍḍha-*

*diyaḍḍh' aḍḍhatiya.*

389

*Tesaṃ catuttha-dutiya-tatiyānaṃ aḍḍhūpapadānaṃ*  
*aḍḍhuddha-divaḍḍha-diyaḍḍha-aḍḍhatiyādesā aḍḍhūpapadena*  
*saha nipaccante. Aḍḍhena catuttho: aḍḍhuddho; aḍḍhena*  
*dutiyo: divaḍḍho; aḍḍhena dutiyo: diyaḍḍho; aḍḍhena*  
*tatiyo: aḍḍhatiyo.*

(44) Those, compounded with *aḍḍha* are changed into

addhuddha, divaddha, diyaddha and addhatiya.

The words catuttha, dutiya and tatiya compounded with addha constitute anomalously the forms addhuddha, divaddha, diyaddha and addhatiya. Thus: 'half less to fourth: addhuddho' 'half less to second: divaddho' 'half less to second: diyaddho' 'half less to third: addhatiyo'.

[45] Sarūpānaṃ ekasesv āsakiṃ.

390

Sarūpānaṃ padabyañjanānaṃ ekaseso hoti asakiṃ. Puriso ca puriso ca: purisā. Sarūpānaṃ iti kim atthaṃ? Hatthī ca asso ca ratho ca pattiko ca: hatthiassarathapattikā. Asakin ti kim atthaṃ? Puriso.

(45) Of many words identical in form, only one is retained.

The only one word remains among those of identical forms. For example 'puriso ca puriso ca: purisā'. Why identical in form? For, to the following example this rule is not applicable: 'hatthī ca asso ca ratho ca pattiko ca: hatthiassarathapattikā'. Why 'many'? For, to the following example this rule is not applicable: 'puriso'.

[46] Gaṇane dassa dvi-ti-catu-pañca-cha-satta-aṭṭha-navakānaṃ vī-ti-cattāra-paññā-cha-satt'asa-navā yosu yonañ c'īsaṃ-āsaṃ-ṭhī-ri-t'it'ūti. 391

Gaṇane dasassa dvika-tika-catukka-pāṇcaka-chakka-sattaka-aṭṭhaka-navakānaṃ sarūpānaṃ katekasesānaṃ yath-āsaṅkhyāṃ vī-ti-cattāra-paññā-sa-satt'asa -nava icc ete

ādesā honti asakiṃ yosu yonañ ca īsaṃ-āsaṃ-ṭhī-ri-ti-  
 īti-uti icc ete ādesā pacchā puna nipaccante. Vīsaṃ;  
 tiṃsaṃ; cattālīsaṃ; paññāsaṃ; saṭṭhī; sattari; sattati;  
 asīti; navuti. Asakin ti kim atthaṃ? Dasa. Gaṇane ti  
 kim atthaṃ? Dasadasako puriso.

(46) In counting the word dasa, multiplied two times,  
 three times, four times, five times, six times, seven  
 times, eight times and nine times followed by the case-  
 ending yo is changed into vī, ti, cattāra, paññā, cha,  
 satta, asa and nava and the case-ending yo is  
 afterwards changed into īsaṃ, āsaṃ, ṭhī, ri, ti, īti,  
 and uti.

In counting, when one is retained out of the words  
 similar in form, if the case-ending yo follows, the  
 word dasa, multiplied two times, three times, four  
 times, five times, six times, seven times, eight times  
 and nine times is changed into vī, ti, cattāra, paññā,  
 sa, satta, asa and nava respectively and the case-  
 ending yo is afterwards anomalously changed into īsaṃ,  
 āsaṃ, ṭhī, ri, ti, īti and uti. Thus: 'vīsaṃ'  
 'tiṃsaṃ' 'cattālīsaṃ' 'paññāsaṃ' 'saṭṭhī' 'sattari'  
 'sattati' 'asīti' 'navuti'. Why 'asakiṃ' is  
 understood?: For, to the following example this rule  
 is not applicable: 'dasa'. Why 'in counting'? For, to  
 the following example this rule is not applicable:  
 'dasadasako puriso'.

[47] Catūpapadassa tulopo cuttarapadādicassa

cu-co pi na vā.

392

Catūpapadassa gaṇanapariyāpannassa tulopo hoti uttarapadādicassa cakārassa cu-co pi honti na vā. Catūhi adhikā dasa: cuddasa, coddasa, catuddasa. Apiggahaṇena anupapadassāpi uttarapadādissa cassa lopo hoti na vā cassa cu-copi honti ca. Tālīsaṃ; cattālīsaṃ; cuttālīsaṃ; cottālīsaṃ.

(47) The sound tu of catu is elided, and ca followed by latter number, is or is not optionally changed into cu and co.

If the word catu constitutes the preceding member of a compound word, the sound tu of catu is elided and ca is or is not optionally changed into cu and co. For example 'the ten added by four : cuddasa, coddasa and catuddasa'. By the force of ca even when the word catu does not constitute the preceding member of a compound word, ca is or is not elided and ca is also changed into cu and co. For example 'tālīsaṃ' 'cattālīsaṃ' 'cuttālīsaṃ' 'cottālīsaṃ'.

[48] Yad anuppannā nipātanaṃ sijjhanti.

393

Ye saddā aniddiṭṭhalakkhaṇā akkhara-pada- byañja-  
nato itthi-puma-napuṃsakaliṅgato nām'ūpasagga-nipātato  
abyayībhāvasamāsa-taddhit'ākhyato gaṇana-saṅkhyā-kāla-  
kāra-kappayogasannāto sandhi-pakati-vuḍḍhi-lopa-āgama-  
vikāra-viparītādesato ca vibhattivibhajanato, ca te  
nipātanaṃ sijjhanti.

(48) Those which are not accomplished, are proved by 'nipātana' device.

The words may be indeterminate in respect of sounds and words and consonants, masculine, feminine, and neuter gender, nouns, preposition and indeclinable, abyayībhāva compound, taddhita and ākhyāta, number, tense and case, junction, stem, lengthening, elision, augment, modification, inversion and substitute, and division of case-endings; such words are considered as proved by the way of nipātana.

[49] Dvādito ko'nekatthe ca.

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Dvi icc evam ādito kappaccayo hoti anekatthe ca...

(49) And, after the words dvi etc. the suffix ka is used to denote aneka more than one.

The suffix ka is used in the sense of 'more than one' after the words dvi etc...

[50] Dasadasakaṃ sataṃ dasakāṇaṃ sataṃ sahaṣṣaṃ ca yomhi.

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Gaṇanapariyāpannassa dasadasakassa sataṃ hoti, satadasakassa ca sahaṣṣaṃ hoti yomhi. Sataṃ, sahaṣṣaṃ. Dvikādīnaṃ taduttarapadānaṃ ca nipaccante yathāsambhavaṃ. Satassa dvikaṃ tad idaṃ hoti dvisataṃ; satassa tikaṃ tad idaṃ hoti tisataṃ; evaṃ catusataṃ, pañcasataṃ; chasataṃ; sattasataṃ; aṭṭhasataṃ; navasataṃ; dasasataṃ sahaṣṣaṃ hoti.

(50) Ten times ten becomes sataṃ and also a hundred times ten becomes sahaṣṣaṃ if the case-ending yo



follows.

In counting, ten times ten and a hundred times ten followed by the case-ending *yo* become *sataṃ* and *sahasam* (respectively). Therefore: '*sataṃ*' '*sahasam*'. The *dvika* etc. followed by these words are also proved accordingly. Thus: '*twice hundred: dvisataṃ*' '*thrice hundred: tisataṃ*'; similarly, '*catusataṃ*' '*pañcasataṃ*' '*chasataṃ*' '*sattasataṃ*' '*aṭṭhasataṃ*' '*navasataṃ*' '*dasasataṃ sahasam hoti*'.

[51] *Yāvataduttariṃ dasaguṇitaṃ ca.* 396

*Yāva tāsam saṅkhyānam uttariṃ dasaguṇitaṃ ca kātabbāṃ. Yathā: dasassa dasaguṇitaṃ katvā sataṃ hoti; satassa dasaguṇitaṃ katvā sahasam hoti; sahasassa dasaguṇitaṃ katvā dasasahasam hoti; dasasahasassa dasaguṇitaṃ katvā satasahasam hoti; satasahasassa dasaguṇitaṃ katvā dasasatasahasam hoti; dasasata-sahasassa dasaguṇitaṃ katvā koṭi hoti; koṭisatahasānam sataṃ pakoṭi hoti; evaṃ sesāni kātabbāni.*

(51) The numbers are to be multiplied by ten as far as the higher numbers increase.

The numbers are to be multiplied by ten as far as the higher numbers increase. Thus: '*ten times multiplication of ten becomes sataṃ*' '*hundred times multiplication of ten becomes sahasam*' '*thousand times multiplication of ten becomes dasasahasam*' '*ten thousand times multiplication of ten becomes satasahasam*' '*hundred thousand times multiplication of*

ten becomes *dasasatasahassam* 'ten hundred thousand times multiplication of ten becomes *koṭi* 'one hundred times multiplication of a hundred thousand crores becomes *pakoṭi*'; the remaining number also should be accomplished accordingly.

[52] *Sakanāmehi*.

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*Yāsam pana saṅkhyānam aniddiṭṭhanāmadheyyānam sakehi sakehi nāmehi nipaccante. Satasahassānam satam: koṭi; koṭisatasahassānam satam: pakoṭi; pakoṭisatasahassānam satam: koṭippakoṭi; koṭippakoṭisatasahassānam satam: nahutam; nahutasatasahassānam satam: ninnahutam; ninnahutasatasahassānam satam: akkhobhini; tathā: bindu; abbudam; nirabbudam; ahaham; ababam; aṭaṭam; sogandhikam; uppalam; kumudam; puṇḍarīkam; padumam; kathānam; mahākathānam; asaṅkheyyam.*

(52) (The others are laid down) by their designations.

The other numbers, the nouns for which are not accomplished, are laid down by designations. Thus: 'a hundred of one hundred thousand: *koṭi* 'a hundred of one hundred thousand *koṭi*-s: *pakoṭi* 'a hundred of one hundred thousand *pakoṭi*-s: *koṭippakoṭi* 'a hundred of one hundred thousand *koṭippakoṭi*-s: *nahutam* 'a hundred of one hundred thousand *nahuta*-s: *ninnahutam* 'a hundred of one hundred thousand *ninnahuta*-s: *akkhobhini* 'similarly, 'bindu' 'abbudam' 'nirabbudam' 'ahaham' 'ababam' 'aṭaṭam' 'sogandhikam' 'uppalam' 'kumudam' 'puṇḍarīkam' 'padumam' 'kathānam' 'mahākathānam' 'asaṅkheyyam'.

[53] Tesam̐ ṇo lopam̐.

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Tesam̐ paccayānam̐ ṇo lopam̐ āpajjate. Gotamassa apaccam̐, putto: gotamo; evam̐ vāsiṭṭho; venateyyo; ālasyam̐; arogyam̐.

(53) Their ṇ is elided.

The sound ṇ belonging to those suffixes is elided. For example 'the male offspring of gotama: gotamo'; similarly, 'vāsiṭṭho' 'venateyyo' 'ālasyam̐' 'arogayam̐'.

[54] Vibhāge dhā ca.

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Vibhāgatthe dhāpaccayo hoti. Ekena vibhāgena: ekadhā; evam̐ dvidhā; tidhā; catudhā; pañcadhā. C'eti kim attham̐? So ca hoti. Suttaso; byañjanaso; padaso.

(54) The suffix dhā too is used to denote 'division'.

The suffix dhā is used in the sense of 'division'. For example 'by single : ekadhā'; similarly, 'dvidhā' 'tidhā' 'catudhā' 'pañcadhā'. Why 'ca' (too)? For, the suffix so is also added. For example 'suttaso' 'byañjanaso' 'padaso'.

[55] Sabbanāmehi pakāravacane tu thā.

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Sabbanāmehi pakāravacanatthe tu thāpaccayo hoti. So pakāro: tathā; tam̐ pakāram̐: tathā; tena pakārena: tathā; tassa pakārassa: tathā; tasmim̐ pakāre: tathā; evam̐ sabbathā; aññathā; itarathā. Tusaddaggahaṇam̐ kim attham̐? Thattāpaccayo hoti. So viya pakāro: tathattā; yathattā; aññathattā; itarathattā; asabbathattā.

(55) The suffix thā, however, is used after the

pronouns to denote 'manner'.

The suffix *thā* too is used in the sense of 'manner' after the pronouns. For example 'that manner: *tathā*' 'to that manner: *tathā*' 'by that manner: *tathā*' 'for that manner: *tathā*' 'in that manner: *tathā*'; similarly, 'sabbathā' 'ānñathā' 'itarathā'. Why *tu* is added? For, the suffix *thattā* is also used. For example 'the manner like that: *tathattā*' 'yathattā' 'ānñathattā' 'itathattā' 'asabbathattā'.

[56] *Kim-imehi thaṃ.*

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*kiṃ- ima icc etehi thaṃpaccayo hoti pakāravacanatthe. Ko pakāro: kathaṃ; kaṃ pakāraṃ: kathaṃ; kena pakārena: kathaṃ; kassa pakārassa: kathaṃ; kasmā pakārā: kathaṃ; kasmīṃ pakāre: kathaṃ; ayaṃ pakāro: itthaṃ; imaṃ pakāraṃ: itthaṃ; iminā pakārena: itthaṃ; anena pakārena: itthaṃ; assa pakārassa: itthaṃ; asmā pakārā: itthaṃ; asmīṃ pakāre: itthaṃ.*

(56) The suffix *thaṃ* is used after *kiṃ* and *ima*.

The suffix *thaṃ* is used in the sense of manner after *kiṃ* and *ima*. Thus: 'which manner: *kathaṃ*' 'to which manner: *kathaṃ*' 'by which manner: *kathaṃ*' 'for which manner: *kathaṃ*' 'from which manner: *kathaṃ*' 'in which manner: *kathaṃ*' 'this manner: *itthaṃ*' 'to this manner: *itthaṃ*' 'by this manner: *itthaṃ*' 'for this manner: *itthaṃ*' 'from this manner: *itthaṃ*' 'in this manner: *itthaṃ*'.

[57] *Vuddhādisarassa vā'samyogantassa saṇe ca. 402*

*Ādisarassa vā asamyogantassādibyañjanassa vā*

sarassa vuḍḍhi hoti saṅakārappaccaye pare. Abhidhammaṃ adhite: ābhidhammiko; vinatāya apaccaṃ: venateyyo; evaṃ vāsiṭṭho; ālasyaṃ. Asaṃyogantass'eti kim atthaṃ? Bhaggavo.

(57) When a suffix having ṇ follows, the initial vowel or vowel belonging to the initial single consonant is also lengthened.

When the suffix having ṇ follows, the initial vowel or vowel belonging to the initial single consonant is also lengthened. For example 'one who studies abhidhamma: ābhidhammiko' 'the offspring of vinatā: venateyyo'; similarly, 'vāsiṭṭho' 'ālasyaṃ'. Why 'not succeeded by a double consonant'? For, in the following example this change is not found: 'bhaggavo'.

[58] Mā y-ūnaṃ āgamo ṭhāne.

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I-u icc etesaṃ ādibhūtānaṃ avuḍḍhi hoti tesu ca vuḍḍhi āgamo hoti ṭhāne. Byākaraṇaṃ adhite: veyyākaraṇo; nyāye niyutto: neyyāyiko; byāvaccassa apaccaṃ, putto: veyyāvacco; dvāre niyutto: dovāriko.

(58) Lengthening of i and u is cancelled; in their place augment is laid down.

The initial vowels i and u are not lengthened, the augment (of lengthening) is added in proper places. For example 'one who studies grammar: veyyākaraṇo' 'one who is concerned with nyāya: neyyāyiko' 'a male offspring of byāvacca: veyyāvacco' 'one who is

appointed at door: dovāriko'.

[59] Āttañ ca ri.

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I-u icc etesaṃ āttañ ca hoti rikārāgamo ca ṭhāne.  
 Ārissaṃ; āṇyaṃ; āsabhaṃ; ājavaṃ; icc evaṃ ādi. Y-ūnaṃ  
 iti kim atthaṃ? Āpāyikoty ādi. Ṭhāne ti kim atthaṃ?  
 Vemāniko; opanayiko; opamāyiko; opāyiko.

(59) (The (initial) vowels i and u) are changed into ā,  
 and the augment ri is added.

The initial vowels i and u are also changed into ā,  
 the ri is augmented in proper places. For example  
 'ārissaṃ' 'āṇyaṃ' 'āsabhaṃ' 'ājavaṃ' etc. Why 'the  
 initial vowels i and u'? For, to the following  
 example this rule is not applicable: 'āpāyiko' etc. Why  
 'in proper place'? For, to the following examples  
 this rule is not applicable: 'vemāniko' 'opanayiko'  
 'opamāyiko' 'opāyiko'.

[60] Kvac'ādi-majjh'uttarānaṃ dīgha-rassa paccayesu  
 ca.

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Kvacī ādi-majjha-uttara icc etesaṃ dīgha-rassa  
 honti paccayesu ca appaccayesu ca. Ādidīgho tāva: pākā-  
 ro; nīvāro; pāsādo; pākato; pātimokkha; pātikaṇṅkha icc  
 evaṃ ādi; majjhadīgho tāva: aṅgamāgadhiko; orabbhamā-  
 gaviko; icc evaṃ ādi; uttaradīgho tāva: khantī paramaṃ  
 tapo titikkhā; añjanāgiri; koṭṭarāvanaṃ; icc evaṃ  
 ādi; Ādirasso tāva: paṇḍita; icc evaṃ ādi; majjharasso  
 tāva: sumedhaso; suvaṇṇadharehi; icc evaṃ ādi;  
 uttararasso tāva: yathābhāvigūḍha so; bhovādināma so

hoti; icc evam ādi. Evaṃ yathājinavacanaṇuparodhena yojetabbā.

(60) And the initial, middle and final vowel of a word followed suffixes are sometimes lengthened or shortened.

When a suffix or non-suffix follows, the initial, middle and final vowels of a word are sometimes lengthened or shortened. Lengthening of the initial: 'pākāro' 'nīvāro' 'pāsādo' 'pākato' 'pātimokkho' 'pātikaṅkho' etc; lengthening of the middle: 'aṅgamāgadhiko' 'orabbhamāgaviko' etc; lengthening of the final: 'khanti paramaṃ tapo titikkhā' 'añjanāgiri' 'koṭṭarāvanaṃ' etc; shortening of the initial: 'pag eva' etc; shortening of the middle: 'sumedhaso' 'suvannadharehi' etc.; shortening of the final: 'yathābhāvigūṇena so' 'bhovādīnāma so hoti' etc. Thus the rules should be applied so as to suit the words of the Conquerer.

[61] Tesu vuḍḍhi-lop'āgama-vikāra-viparīt'ādesā ca. 406

Tesu ādi-majjh'uttaresu jinaṇvacanaṇuparodhena kvaci vuḍḍhi hoti, kvaci lopo hoti, kvaci āgamo hoti, kvaci vikāro hoti, kvaci viparīto hoti, kvaci ādeso hoti. Ādivuḍḍhi tāva: ābhidhammiko; venateyyo; icc evam ādi; majjhavuḍḍhi tāva: sukhasseyam; sukhakāri dānaṃ; icc evam ādi; uttaravuḍḍhi tāva: kāliṅgo; māgadho; paccakkhadhammo; icc evam ādi. Ādilopo tāva: tālisaṃ; icc evam ādi; majjhalopo tāva: kattu-kāmo; gantukāmo; dhaniyo; kumbhakāraputto; vedallaṃ;

icc evam ādi; uttaralopo tāva: bhikkhū; bhikkhunī; icc evam ādi. Ādiāgamo tāva: vutto bhagavatā; icc evam ādi; majjhāgamo tāva: sa sīlavā sa paññavā; icc evam ādi; uttarāgamo tāva: vedallam; icc evam ādi. Ādivikāro tāva: ārissam; āsabham; ānyam; icc evam ādi; majjhavikāro tāva: varārissam; parārissam; icc evam ādi; uttaravikāro tāva: tāni; sukhāni; icc evam ādi. Ādiviparīto tāva: uggate suriye; uggacchati; icc evam ādi; majjhaviparīto tāva: samuggacchati; samuggate suriye; icc evam ādi; uttaraviparīto tāva: digu; digunnam; icc evam ādi. Ādiādeso tāva: y-ūnam icc evam ādi; majjhādeso tāva: nyāyogo; icc evam ādi; uttarādeso tāva: sabbaseyyo; sabbasettho; icc evam ādi. Evam yathānuparodhena yojetabbā.

(61) And in them lengthening, elision, augment, change, inversion and substitutes (are laid down).

The initial, middle and final vowels of the words belonging to the discourse of Lord Buddha are sometimes lengthened, elided, augmented, changed, inverted or substituted. Lengthening of vowel at the beginning of a word: 'ābhidhammiko' 'venateyyo' etc; lengthening of vowel at the middle of a word: 'sukhasseyyam' 'sukhakāri dānam' etc; lengthening of vowel at the end of a word: 'kāliṅgo' 'māgadho' 'paccakkhadhammo' etc. Elision of syllable at the beginning of a word: 'tālīsam' etc; elision of syllable at the middle of a word: 'kattukāmo' 'gantukāmo' 'dhaniyo' 'kumbhakāraputto' 'vedallam' etc; elision of



syllable at the end of a word: 'bhikkhū' 'bhikkhunī' etc. Augment at the beginning of a word: 'vutto bhagavatā' etc; augment at the middle of a word: 'sa sīlavā' 'sa paññavā' etc; augment at the end of a word: 'vedallaṃ' etc. Change at the beginning of a word: 'ārissaṃ' 'āsabhaṃ' 'āṇyaṃ' etc; change at the middle of a word: 'varārissaṃ' 'parārissaṃ' etc; change at the end of a word: 'tāni' 'sukhāni' etc. Inversion of vowel at the beginning of a word: 'uggate suriye' 'uggacchati' etc; inversion of vowel at the middle of a word: 'samuggacchati' 'samuggate suriye' etc; inversion of vowel at the final of a word: 'digu' 'digunnaṃ' etc. Substitution at the beginning of a word: "y-ūnaṃ" etc; substitution at the middle of a word: 'nyāyogo' etc; substitution at the end of a word: 'sabbaseyyo' 'sabbaseṭṭho' etc. Thus the rules should be applied (consistently) according to the word of the Lord Buddha.

[62] A-y-uvannaṇānañ cā-y-o vuḍḍhi. 407

A iti akāro i - ī iti ivannaṇo u - ū iti uvannaṇo, tesam akāra-ivannaṇ-uvannaṇānaṃ ā-e-o vuḍḍhiyo honti yathā-saṅkhyā, a-i-u avuḍḍhi ca hoti. Ābhidhammiko; venateyyo; oḷumpiko; abhidhammiko; vinateyyo; uḷumpiko. Punavuḍḍhiggahaṇaṃ kim atthaṃ? Uttarapadavuḍḍhibhāvattthaṃ. Aṅgamagadhehi āgato: aṅgamāgadhiko; nigamo ca janapado ca: nigamajanapadā, nigamajanapadesu jātā: negamajanapadā, puri ca janapado ca: purijanapadā, puri-

janapadesu jātā: porajānapadā; satta ahāni:  
 sattahaṃ; sattahe niyutto: sattāhiko; catasso vijjā:  
 catuvijjaṃ, catuvijje niyutto: cātuvejjiko; icc evaṃ  
 ādi. Vuddhi icc anena kv attho? Vuddhādisarassa  
 vā'saṃyogantassa saṇe ca ( V. 57 ).

Iti nāmakappe taddhitakappe aṭṭhamo kaṇḍo.

(62) And lengthening of a - kāra, i - vaṇṇa and u -  
 vaṇṇa is ā, e and o.

A-kāra (a), i-vaṇṇa (i and ī) and u-vaṇṇa (u and ū)  
 are called lengthened, when they are turned into a, e  
 and o respectively; and a, i, u means non-lengthening.  
 For example 'ābhidhammiko' 'venateyyo' 'oḷumpiko';  
 'abhidhammiko' 'vinateyyo' 'uḷumpiko'. Why is the word  
 vuddhi (lengthening) repeated? For, the lengthening in  
 the latter pada is also denoted here. For example 'the  
 person who has come from aṅgamagadha: aṅgamāgadhiko'  
 'town and the country: nigamajanapadā' 'those who are  
 born in town and country: negamajānapadā' 'city and  
 country: purījanapadā' 'those who are born in city and  
 country: porajānapadā' 'seven days: sattāhaṃ'  
 'connected with seven days: sattāhiko' 'four lores:  
 catuvijjaṃ' '(the monk) connected with four lores:  
 cātuvejjiko' etc. What is the use of the term vuddhi?:  
 (It is useful) for, it is used in the rule 'Vuddh-  
 ādisarassa vā'saṃyogantassa saṇe ca (V. 57)'.  
 .

The end of the eighth section in the chapter on  
 the taddhita as a part of the Nāma-kappa.

## Notes V

This chapter on taddhita covers 62 rules. The word taddhita is derived from taṃ+hita (taṃ means that; hitaṃ means useful, suitable, beneficial, related), ha (of hita) is changed into dha (dhita) and reduplication is made.<sup>1</sup> The analysis is : tassa atthassa hitaṃ: taddhitaṃ and so the literal meaning would be: "that which is beneficial to that meaning". Buddhappiya gives the meaning of taddhita as: "The suffixes added after three genders are beneficial (to the meanings), thus they are called taddhita. The word taddhita is the name of the suffixes beginning with ṇa. The suffixes beginning with ṇa significantly are called taddhita".<sup>2</sup> According to Aggavaṃsa "Taddhita is the group of suffixes beginning with ṇa indicating the meanings of apacca etc. It is also the name of the process. Thus: puriso ca puriso ca: purisā (a man and a man: purisā; here the word purisā is called ekasesapada) ..... these words even without

1. "taṃ hitaṃ ti vattabbe pi hitakārassa dhakāraṇṃ ca katvā asarūpadvebhāvaṇṃ ca katvā taddhitaṃ ti vuttaṃ" Sdp 177, 21-22.

2. "tasmā tividhaliṅgato paraṃ hutvā hitasahitā ti taddhitā. Nādināṃpaccayānam' etam' adhivacanaṃ. Tesāṃ vā nāmikānaṃ hitā upakārā taddhitā ti anvatthabhūtā parasamāṇṇavasenāpi ṇādippaccayā va taddhitā nāma" Rūp 203, 5-7.

suffixes are also called taddhita; not otherwise".<sup>3</sup> According to him the word taddhita is not always related to the suffixes only. However, the suffixes added in taddhita process generally denote the addition of the meanings. A.P. Buddhadatta explains it as: "Taddhita or a secondary derivative is formed from a substantive or a primary derivative by adding another suffix (denoting some special meaning), to it".<sup>4</sup> Buddhappiya has divided taddhita into three kinds: (1) *sāmaññavuttitaddhita* (general secondary derivation) which is divided into four kinds: (1) *apaccataddhita* (2) *anekatthataaddhita* (3) *assatthataaddhita* (4) *saṅkhyātaddhita*

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3. "taddhitan ti apaccādiatthesu pavattānaṃ ṇāḍipaccayānaṃ nāmaṃ; parikappavasena nipphādetabbassa vidhino pi nāmaṃ, evaṃ hi sati 'puriso ca puriso ca: purisā' ti ca 'dasa ca dasa ca: vīsati' ca 'catūhi adhikā dasa catuddasā' ti ca 'aḍḍhena catuttho: aḍḍhuḍḍho' ti ca ādīni paccayarahitapadāni pi taddhitapadāni ti gaheṭabbāni honti; nāññathā" Sadd 782, 17-22, see also Sdp 177, 3-7 "tattha tesāṃ nāmānaṃ hitaṃ apaccādiatthesu pavattanavasena ca lopādesāgamekasesaparikkapitavasena ca upakāraṇaṃ ti taddhitaṃ. ṇāḍipaccayānaṃ ca lopādesāḍiparikkapitavasena nipphannānaṃ padānaṃ ca adhivacanaṃ. Evaṃ hi sati ekasesasaṅkhyātaddhitapadāni pi saṅgaheṭabbāni honti. Nāññathā ti".

4. NPC II p. 138, see also PGP pp. 283-284, ITP p. 252, EPG p. 177, GPL p. 121.

(2) bhāvataddhita (gerundial secondary derivation) (3) abyayataddhita (indeclinable derivation).<sup>5</sup> According to Suttaniddesapāṭha it is divided into three kinds: (1) sāmān<sup>~~</sup>nataddhita which is divided into fifteen kinds: (1) gottataddhita (2) saṃsaṭṭhāditaddhita (3) rāgāditaddhita (4) jātāditaddhita (5) samūhataddhita (6) ṭhānataddhita (7) upamāataddhita (8) nissitataddhita (9) bahulataddhita (10) visiṭṭhataddhita (11) tadassatthitaddhita (12) pakatitaddhita (13) pūraṇataddhita (14) saṅkhyāataddhita (15) vibhāgataddhita; (2) abyayataddhita; (3) bhāvataddhita.<sup>6</sup> Kaccāyana does not define the name taddhita, but he arranges the rules

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5. "sāmān<sup>~~</sup>navuttibhāvatthā - byayato taddhitantidhā  
tatrādi catudhā paccā - nekatthassatthisaṅkhyāto"

Rūp 239, 1-2.

6. "taṃ hi saṅkhepavasena tividhaṃ sāmān<sup>~~</sup>nataddhitaṃ  
abyayataddhitaṃ bhāvataddhitaṃ cā ti. Ten āha  
therapotthake

"sāmān<sup>~~</sup>abyayabhāvākyaṃ tividhaṃ taddhitaṃ mataṃ  
saṅkhepā puna vitthārā anekavidham'īritanti".

Tattha sāmān<sup>~~</sup>nataddhitaṃ pañcadasappabhedam gottata-  
ddhitaṃ saṃsaṭṭhāditaddhitaṃ rāgāditaddhitaṃ jātādi-  
taddhitaṃ samūhataddhitaṃ ṭhānataddhitaṃ upamāataddhi-  
taṃ nissitataddhitaṃ bahulataddhitaṃ visiṭṭhataddhitaṃ  
tadassatthitaddhitaṃ pakatitaddhitaṃ pūraṇataddhitaṃ  
saṅkhyāataddhitaṃ vibhāgataddhitaṃ cā ti" Sdp 177, 23-26  
- 178-1-5, see also NPC II p. 138.

according to the usages on which Suttaniddesa's arrangement is based. According to Sdp the arrangement of these rules is classified as follows:-

- (1) The rules 346-351 come under gottataddhita.
- (2) The rules 352, 353 come under saṃsaṭṭhādita-ddhita.
- (3) The rule 354 is of the rāgāditaddhita.
- (4) The rule 355 is of the jātāditaddhita.
- (5) The rules 356, 357 come under samūhataddhita.
- (6) The rule 358 is of the ṭhānataddhita.
- (7) The rule 359 is of the upamādataddhita.
- (8) The rule 360 is of the nissitataddhita.
- (9) The rule 361 is of the bahulataddhita.
- (10) The rule 365 is of the visiṭṭhataddhita.
- (11) The rules 366-373 come under tadassatthitaddhita.
- (12) The rule 374 is of the pakatitaddhita.
- (13) The rules 375-389 and 391-397 come under pūraṇataddhita and saṅkhyātaddhita.
- (14) The rule 399 is of the vibhāgataddhita.
- (15) The rules 362-364 come under bhāvataddhita.
- (16) The rules 400, 401 come under abyayataddhita.

The rules 388, 402-407 deal with vuddhi (lengthening) and the other changes of the vowels.<sup>7</sup>

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7. See Sdp pp. 176-210, also similar arrangement of the rules occurring in PKG pp. 44-45 and another arrangement given by Buddhappiya in Rūp pp. 203-239.

In this concluding kaṇḍa, there are 62 rules. In the rule 349 the word *vā* indicates optional *ṇika* according to the vutti which seems to be unusual. According to the vutti the word *vā* is understood also in the rules 350, 351. However, in the rule 352 the word *vā* is again used by Kaccāyana which is significant from the view-point of arrangement. In the rule 353 the word *ca* stands for the word *vā* according to the vutti. However, according to the arrangement of the rules it may better represent *ṇika* occurring in the preceding rule. However, Senart does not read the word *ca* in the rule 353, but all the versions record it. In the rule 354 the word *ca* is used in the sense of addition of <sup>~~</sup>*annatthesu*. However, in the rule 355 the word *ca* is taken in the vutti to include other suffixes. Of course Kaccāyana does not intend to include other suffixes by using the word *ca*. Similarly, in the rule 358 the word *ca* is used in the vutti to include some other suffixes which are not mentioned by Kaccāyana. In the rule 362 Kaccāyana uses the word *tu* in order to restrict these suffixes only for *bhāvattha*. However, in the vutti the word *tu* is taken to include the suffix *ttana*. Similarly under the rule 366 the word *ca* is used in the vutti to include the suffix *so*. In the rule 378 Kaccāyana uses the word *niccam* as well as *ca*. Here the word *ca* may stand for *chassa* occurring in the rule 376 and the word

niccam̐ cancels the word vā. Also in the rules 379 and 380 Kaccāyana uses the word ca. In the rule 379 the word ca indicates additional grammatical operation, similarly in the rule 380 also. In the rule 382 Kaccāyana uses the word tu which is taken in the vutti to indicate some other substitutes. In the rule 384 the word ca stands for ra occurring in the preceding rule. In the rule 388 the word ca is used in the vutti to include another substitute. The rule 393 uses a prose-sentence composed by Kaccāyana where we find the verbal form sijjhanti, the same verb is understood also in the following rule through the word ca. In the rule 399 the word ca is taken in the vutti to indicate another suffix which is unusual. Similarly in the rule 400 the word tu is taken in the vutti to include another suffix. In the rule 404 the word ca indicates ikārāgamo according to the vutti. However, the word ca may better stand for ṭhāne occurring in the preceding rule. In the rule 405 the word ca is taken in the vutti to include appaccayesu. In the rule 406 the word ca stands for kvaci occurring in the preceding rule.

Rule 1: T reads baladevassa apaccam̐: bāladevo; baladevassa apaccam̐ vā;.... bāladevī,.... bāladevaṃ for bāladevo, B<sub>1</sub> adds bāladevī; bāladevaṃ; S<sub>2</sub>: bāladevī



after bāladevo. T reads vessamittassa apaccam̐: vessāmitto;<sup>8</sup> vessāmittassa apaccam̐ vā; ... vessāmitti;.... vessamittam̐ for vesamitto; B<sub>1</sub> adds vesāmitti; vesāmittam̐ after vesamitto; S<sub>1</sub>, S<sub>2</sub> also read vessamitto; however, the reading either vesamitto or vesāmitto should be read as vessāmitto<sup>8</sup> which occurs in the citation also. T reads svalāpakassa apaccam̐: svālapako; svālapakassa apaccam̐ vā; .... svālapakī..... svālapakam̐ for svālapako; cittakassa apaccam̐: cittako; cittakassa apaccam̐ vā;.... cittakī..., ... cittakam̐ for cettako; [S<sub>1</sub>, S<sub>2</sub>: cittako]; paṇḍavassa apaccam̐ paṇḍavo; paṇḍavassa apaccam̐ vā; ... paṇḍavī...; ..... paṇḍavam̐ for paṇḍavo; and vāsavassa apaccam̐ : vāsavo; vāsavassa apaccam̐ vā; ... vāsavī...; .... vāsavam̐ for vāsavo; S<sub>1</sub> S<sub>2</sub> read paṇḍuvāsavo for paṇḍavo; vāsavo.

"vāsiṭṭho": occurs in D III 80, 9-11 as quoted under IV.2. "bhāradvājo" and "vessāmitto": occur in D I 239, 7-9 as follows: - "seyyathīdam̐ aṭṭhako vāmako vāmadevo vessāmitto yamataggi aṅgiraso bhāradvājo vāseṭṭho kassapo bhagu". "gotamo": occurs in Vin III 1, 9-12 as follows:- "samaṇo khalu bho gotamo sakyaputto sakyakulā pabbajito verañjāyam̐ viharati nareḷupucimandamūle mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi". "gotamī" : occurs in M III 253, 6-7 as follows:- "ekamantaṃ nisinnā kho

8. Nyp also reads the same.

mahāpajāpati gotamī bhagavantam etadavoca".  
 "gotamam": occurs in D I 252, 25-27 as follows: - "ete  
 mayam bhavantam gotamam saraṇam gacchāma dhammaṃ ca  
 bhikkhusaṅghaṃ ca". "vāsudevo" and "baladevo": occur  
 in Ja IV 81, 4-8 as follows: - "devagabbhāya  
 jetṭhaputto vāsudevo nāma ahosi dutiyo baladevo  
 nāma tatiyo candadevo nāma catuṭṭho suriyadevo pañcama  
 aggidevo chaṭṭho varuṇadevo sattamo ajjuno aṭṭhamo  
 pajjuno navamo ghatapaṇḍito dasamo añkuro nāma ahosi".

Rule 2: ṇāya should be corrected to ṇāna. B<sub>1</sub> adds  
 vacchassa apaccam: vacchāyani, vacchāni; vacchassa  
 apaccam; vacchāyanam; vacchānam in the vutti. B<sub>1</sub> reads  
 sakaṭassa apaccam: sakaṭāyano, sakaṭāno; sakaṭassa  
 apaccam vā; sakaṭāyani, sakaṭāyanam, sakaṭānam, T:  
 sakaṭassa apaccam: sakaṭāyano; ... sakaṭāno; sakaṭassa  
 apaccam vā for sakaṭāyano; sakaṭāno. B<sub>1</sub> reads evam  
 kaṇhāyano; kaṇhāno; kaṇhassa apaccam vā; kaṇhāyani,  
 kaṇhāni, kaṇhāyanam, kaṇhānam; T: kaṇhassa apaccam:  
 kaṇhāyano; ... kaṇhāno; kaṇhassa apaccam vā for kaṇhā-  
 yano; kaṇhāno. B<sub>1</sub> reads aggivessāyano, aggivessāno,  
 aggivessāyani, aggivessāni, aggivessāyanam, aggivessā-  
 nam; T: aggivessassa apaccam : aggivessāyano; ...  
 aggivessāno, aggivessassa apaccam vā for aggivessāyano;  
 aggivessāno. B<sub>1</sub> adds gacchāyano, gacchāno, gacchā-  
 yani, gacchāni, gacchāyanam, gacchānam; kappāyano,  
 kappāno, kappāyani, kappāni, kappāyanam, kappānam

after aggivessānaṃ. T reads kaccassa apaccaṃ:kaccāyano;  
 ... kaccāno; kaccassa apaccaṃ vā, B<sub>1</sub>: kaccāyano, kaccā-  
 no, kaccāyanī, kaccānī, kaccāyanaṃ, kaccānaṃ for kaccā-  
 yano; kaccāno. B<sub>1</sub> reads moggallāyano, moggallāno,  
 moggallāyanī, moggallānī, moggallāyanaṃ, moggallā-  
 naṃ, T: moggalliyā apaccaṃ: moggallāyano; ... mogga-  
 llāno; moggalliyā apaccaṃ vā for moggallāyano, mogga-  
 llāno. B<sub>1</sub> reads muñcāyano, muñcāno; muñcāyanī,  
 muñcānī; muñcāyanaṃ, muñcānaṃ, T: muñjassa apaccaṃ:  
 muñjāyano, ..... muñjāno, muñjassa apaccaṃ vā  
 for muñjāyano, muñjāno. S<sub>1</sub> S<sub>2</sub> 'add kuñjāyano, kuñ-  
 jāno; T: kuñjassa apaccaṃ: kuñjāyano, ... kuñjāno,  
 kuñjassa apaccaṃ vā, B<sub>1</sub> : saṅghāyano, saṅghāno; saṅghā-  
 yanī, saṅghānī; saṅghāyanaṃ, saṅghānaṃ; lomāyano, lomāno;  
 lomāyanī, lomānī; lomāyanaṃ, lomānaṃ; sākamāyano, sāk-  
 amāno; sākamāyanī, sākamānī; sākamāyanaṃ, sākamānaṃ;  
 nārāyano, nārāno; nārāyanī, nārānī; nārāyanaṃ,  
 nārānaṃ; corāyano, corāno; corāyanī, corānī;  
 corāyanaṃ, corānaṃ; āvasālāyano, āvasālāno; āvasālā-  
 yanī, āvasālānī; āvasālāyanaṃ, āvasālānaṃ; dvepāyano,  
 dvepāno; dvepāyanī, dvepānī; dvepāyanaṃ, dvepānaṃ;  
 kuñcāyano, kuñcāno; kuñcāyanī, kuñcānī; kuñcāyanaṃ,  
 kuñcānaṃ in the vutti.

"vacchāyano" : occurs in M I 175, 19-20 as  
 follows:- "handa kuto nu bhavaṃ vacchāyano āgacchati  
 divā divassa". "kaṇhāyano": occurs in D I 92, 11 as

follows:- "kaṇhāyano' haṃ asmi bho gotamā ti".  
 "aggivessāyano" and "aggivessāno": occur in M I 240, 29-30 as follows:- "apissu maṃ aggivessana tisso upamā paṭibhaṃsu anacchariyā pubbe assutapubbā". It may be noted here that Aggavaṃsa remarks that word aggivessana is also available.<sup>9</sup> "moggallāno" and "kaccāyano" : occur in Vin IV De 13, 21-22 as follows:- "kosiyaṃ bhāradvājaṃ 'gotamo'si moggallāno'si kaccāno'si vāsiṭṭho'si ti bhaṇati". "kaccāyano": occurs in D I 56, 11-12 as follows:- "ekam idāhaṃ bhante samayaṃ yena pakudho kaccāyano ten'upasaṅkamiṃ". "kaccāno": occurs in M I 110, 36-37 as follows:- "ayaṃ kho āyasmā mahākaccāno satthu c'eva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacarīnaṃ". "kaccānī": occurs in Ja III 425, 17-20 as follows:-

"odātavatthā suci allakesā  
 kaccāni kiṃ kumbhim apassayitvā  
 piṭṭhā tilā dhovasi taṇḍulāni  
 tilodano hohiti kissa hetu".

Rule 3: B<sub>1</sub>, S<sub>2</sub>, T add gottagaṇehi after tehi, T: after kattikādīhi. T reads vinatāya apaccaṃ: venateyyo, vinatāya apaccaṃ vā for venateyyo; rohiṇiyā apaccaṃ:

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 9. ".... aggivessāno, aggivessāyano icc ādi ettha ca aggivessana icc api icchitabbaṃ "apissu maṃ aggivessana tisso upamāyo paṭibhaṃsū"ti pāḷidassanato" Sadd 784, 12-14.

rohiṇeyyo, rohiṇiyā apaccaṃ vā; for rohiṇeyyo; gaṅgāya apaccaṃ: gaṅgeyyo, gaṅgāya apaccaṃ vā for gaṅgeyyo; kadamāya apaccaṃ: kādameyyo, kadamāya apaccaṃ vā for kaddameyyo; nadiyā apaccaṃ: nādeyyo, nadiyā apaccaṃ vā for nādeyyo; antiyā apaccaṃ : anteyyo,<sup>10</sup> antiyā apaccaṃ vā for atteyyo, B<sub>1</sub>: āleyyo; ahiyā apaccaṃ: āheyyo, ahiyā apaccaṃ vā for āheyyo; kapiyā apaccaṃ: kāpeyyo, kapiyā apaccaṃ vā for kāpeyyo; B<sub>1</sub> : kāmeyyo; suciyā apaccaṃ: soceyyo, suciyā apaccaṃ vā, B<sub>1</sub>: suciyā apaccaṃ: soceyyo<sup>11</sup> for seveyyo and adds gilāya apaccaṃ :geleyyo, gilāya apaccaṃ vā after suciyā apaccaṃ vā. T reads gāviyā apaccaṃ : gāveyyo, gāviyā apaccaṃ vā for gāveyyo; B<sub>1</sub> : sāleyyo; bālāya apaccaṃ: bāleyyo, bālāya apaccaṃ vā for bāleyyo; muliyā apaccaṃ: moleyyo, muliyā apaccaṃ vā for moleyyo, B<sub>1</sub>: māleyyo; and kuliya apaccaṃ: koleyyo, kuliya apaccaṃ vā for koleyyo, B<sub>1</sub>: kāleyyo.

"venateyyo": occurs in Ja VI 260, 13-16 as quoted under IV.2. "rohiṇeyyo": occurs in Ja IV 84, 19-21 as follows:- "tasmim kāle rohiṇeyyo nāma amacco vāsudevarāṇṇo santikaṃ gantvā tena saddhiṃ kathaṃ samuṭṭhāpento paṭhamam gātham āha".

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10. Rūp also reads anteyyo.

11. Rūp also reads soceyyo.

"gaṅgeyyo": occurs in Ja II 152, 1-3 as follows:-

"sobhanti macchā gaṅgeyyā atho sobhanti yāmunā  
catuppad'āyaṃ puriso nigrodhaparimaṇḍalo  
īsakāyatagīvo ca sabbe va atirocati".

Rule 4: T adds gottagaṇato after akārantato. B<sub>1</sub>, T read duṇassa (T: doṇassa) apaccam: doṇi, duṇassa (T: doṇasa) apaccam vā for doṇi. T reads vāsavassa apaccam vāsavi for vāsavi; sakyaputtassa apaccam: sakyaputti for sākyaputti which should be corrected to sakyaputti as shown in all the versions; nāṭaputtassa apaccam: nāṭaputti for nāthaputti; B<sub>1</sub>: nāṭaputti; dāsaputtassa apaccam: dāsaputti for dāsaputti and adds dhataratṭhassa apaccam: dhātaratṭhi, B<sub>1</sub>: dāsavi after dāsaputti. T reads varuṇassa apaccam: vāruṇi for vāruṇi, kaṇhassa apaccam: kaṇhi for kaṇhi; baladevassa apaccam: bāladevi for bāladevi; pavikassa apaccam: pāviki for pāvaki;<sup>12</sup> jinadattassa apaccam: jenadatti for jenadatti; buddhassa apaccam: buddhi for buddhi; dhammassa apaccam: dhammi for dhammi; saṅghassa apaccam: saṅghi for saṅghi; kappassa apaccam: kappi for kappi and anuruddhassa apaccam: anuruddhi for ānuruddhi; B<sub>1</sub>: anuruddhi. T reads nāṭaputtassa apaccam: nāṭaputtiko for nāthaputtiko, B<sub>1</sub>: nāṭaputtiko, however, the reading nāṭaputtiko is closer to the original.<sup>13</sup> T reads jinadattassa apaccam: jenadattiko for

12. Rūp also reads pāvaki.

13. Nyp also reads nāṭaputtiko.

jenadattiko. S<sub>2</sub> reads nāthaputtassa apaccaṃ (putto) : nāthaputtiko, nāthaputtassa apaccaṃ (putto) vā for evaṃ nāthaputtiko; jenadattiko.

Rule 5: B<sub>1</sub>, S<sub>1</sub>, T, Cd, S<sup>f</sup> read - pakvādihi<sup>14</sup> for - pagvādihi. T adds gottagaṇehi after icc evaṃ ādihi. T, B<sub>1</sub>, S<sub>1</sub> read upaku,<sup>14</sup> upakassa<sup>14</sup> and opakavo<sup>14</sup> for upagu, upagussa and opagavo. T adds upavindhuno apaccaṃ: opavindhavo; upavindhuno apaccaṃ vā in the vutti. T, B<sub>1</sub> read manuno (T: maṇuno) apaccaṃ: mānavo (T: māṇavo), manuno (T: maṇuno) apaccaṃ vā for mānavo. It may be noted here that the reading either māṇavo or mānavo is found in canonical or non-canonical literature and both are used in the same meaning.<sup>15</sup> T, B<sub>1</sub> read bhagguno (B<sub>1</sub>: bhaggussa) apaccaṃ: bhaggavo, bhagguno

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14. Nyp also reads the same.

15. "manuno apaccaṃ: māṇavo. Ṇavo nassa ṇattaṃ" and "manuno apaccaṃ: mānavo. Ṇavo. Māṇavo py'atra. Etasmiṃ atthe pi muddhajaṇakāro yevā ti eke" Abh-sūci s.vv. māṇava and mānava; "atha vā vuttappakāraṇassa manuno apaccaṃ: manusso, evaṃ mānavo māṇavo ca, nakāraṇassa hi ṇakāre kate māṇavo ti rūpaṃ sijjhati. Keci panāhu: dantajanakārasahito mānavasaddo sabbasattasādhāraṇavacano, muddhajaṇakārasahito pana māṇavasaddo kucchita-muḥhapaccavacano ti. ...." Sadd 508, 2-7, see also PED and MW s.vv. māṇava and mānava.

(B<sub>1</sub>: bhagguṣṣa) apaccaṃ vā for bhaggavo. T, B<sub>1</sub> read paṇḍuno (B<sub>1</sub>: paṇḍuṣṣa) apaccaṃ: paṇḍavo, paṇḍuno (B<sub>1</sub>: paṇḍuṣṣa) apaccaṃ vā for paṇḍavo. B<sub>1</sub> adds bahussa apaccaṃ: bahavo, bahussa apaccaṃ vā in the vutti. T reads upakaccāyuno apaccaṃ: opakaccāyavo, upakaccāyuno apaccaṃ vā for opakaccāyavo.

"māṇavo": occurs in D I 88, 3-4 as follows:- "tena kho pana samayena brāhmaṇassa pokkharasādissa ambhaṭṭho māṇavo antevāsī hoti...". It may be noted here that the reading māṇavo is found in the variant reading of D I also. "bhaggavo" : occurs in M II 52, 8-9 as follows:- "handā ko nu kho ayaṃ bhaggavo gato". "paṇḍavo": occurs in Ja II 98, 20-21 as follows:-

"dūsito giridantena hayo sāmassa paṇḍavo  
porāṇaṃ pakatiṃ hitvā tass'eva anuvidhīyati".

Rule 6: T adds gottagaṇato after vidhavādito and reads vaḍḍhakiyā apaccaṃ: vaḍḍhakero, vaḍḍhakiyā apaccaṃ vā, B<sub>1</sub>: bandhukiyā apaccaṃ: bandhukero, bandhukiyā apaccaṃ vā<sup>16</sup> for bandhakero. T, B<sub>1</sub> read samaṇassa apaccaṃ: sāmāṇero, samaṇassa apaccaṃ vā for sāmāṇero and B<sub>1</sub> adds sāmāṇerī; sāmāṇeraṃ in the vutti. T reads nālikassa apaccaṃ: nālikero, nālikassa apaccaṃ vā for nālikero, S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub> read nālikero and B<sub>1</sub> adds nālikerī; nālikeram after nālikero.

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16. Rūp reads bandhikiyā abhisaraṇiyā putto: bandhikero.



"vedhavero": occurs in Ja VI 508, 13-14 as follows:-

"sukkacchavivedhaverā datvā subhagamānino  
akāmaṃ parikaḍḍhanti ulūkaṃ ñeva vāyasā".

"sāmaṇero": occurs in Vin IV 122, 4 as follows:-

"sāmaṇero nāma dasasikkhāpadiko". "sāmaṇerī": occurs in Vin IV 122, 4-5 as follows:- "sāmaṇerī nāma dasasikkhāpadikā".

Rule 7: T reads guḷena saṃsaṭṭhaṃ bhojanaṃ goḷikaṃ, guḷena saṃsaṭṭhaṃ vā (the food is mixed with molasses: goḷikaṃ or 'guḷena saṃsaṭṭhaṃ') for goḷikaṃ; ghatena saṃsaṭṭhaṃ bhojanaṃ ghātikaṃ, ghatena saṃsaṭṭhaṃ vā (the food is mixed with clarified butter: ghātikaṃ or 'ghatena saṃsaṭṭhaṃ') for ghātikaṃ which should be corrected to ghātikaṃ, because the reading ghāṭikaṃ is not keeping with the context of the vutti expected here; ulumpena taratī ti oḷumpiko (one who crosses over by means of a raft: oḷumpiko) for oḷumpiko and adds kullena taratī ti kulliko<sup>17</sup> (one who crosses over by means of a raft (of a basket-work): kulliko) after oḷumpiko. B<sub>1</sub> adds puttiko in the vutti. T reads padena caratī ti pādiko, pādena caratī ti vā pādiko (one who goes on feet or 'pādena caratī ti: pādiko') for pādiko; daṇḍena caratī ti daṇḍiko (one who walks with a staff: daṇḍiko) for daṇḍiko and dhammena caratī ti dhammiko

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17. Rūp also records kulliko.



ṭaliputtiko. T adds jettuttaranagare vasatī ti jettuttaranagariko; jettuttaranagare jāto vā jettuttaranagariko (one who lives in Jetuttaranagara: jetuttaranagariko or 'one who is born in Jetuttaranagara: jetuttaranagariko') and indapatte vasatī ti indapattiko; indapatte jāto vā indapattiko (one who lives in Indapatta : indapattiko or 'one who is born in Indapatta : indapattiko') after pāṭali-puttiko.

"nāviko": occurs in Ja V 326, 10-12 as follows:-

"ādiyitvā garuṃ bhāraṃ nāviko viya ussahe dhammaṃ ca na-ppamajjāmi jeṭṭho c'asmi rathesabha".

"sākaṭiko": occurs in S I 57, 21-22 as follows:-

"yathā sākaṭiko panthaṃ samaṃ hitvā mahāpathaṃ visamaṃ maggamārūya akkhacchinno vajhāyati".

"pattiko": occurs in D I 50, 12-14 as follows:-

"atha kho rājā māgadho ajātasattu vedehiputto yāvatikā nāgassa bhūmi nāgena gantvā, nāgā paccorohitvā pattiko va yena maṇḍalamāḷassa dvāraṃ ten'upasaṅkami".

"dhammiko": occurs in Dh 84 as quoted under I. 3.5.

"māgadhiko": occurs in Vin I 35, 37-36, 1-2 as follows:- "tepi kho dvādasanahutā māgadhikā brāhmaṇa-gahapatikā appekacce bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu". "vesāliko": occurs in Vin III 23, 1-3 as follows:-

"tena kho pana samayena sambahulā vesālikā vajjiputtakā bhikkhū yāvadatthaṃ bhunjiṃsu yāvadatthaṃ supiṃsu yāvadatthaṃ nhāyiṃsu".

Rule 8: B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T adds ca <sup>18</sup> in the rule. S<sub>1</sub>, S<sub>2</sub>, T add ca after katādisv atthesu and icc etesv atthesu, but B<sub>1</sub> adds it only after icc etsv atthesu. T reads *suttantam'dhite ti suttantiko* (one who studies the *suttanta*: *suttantiko*) for *sottantiko* which should be corrected to *suttantiko* as shown in all the versions; *abhidhammam'dhite ti ābhidhammiko* (one who studies *abhidhamma*: *ābhidhammiko*) for *ābhidhammiko* and *byākaraṇam'dhite ti veyyākaraṇiko* (one who studies *vyākaraṇa*: *veyyākaraṇiko*) for *veyyākaraṇiko*. T reads *vacasā kataṃ kammaṃ: vācasikaṃ....* (the act performed by the speech: *vācasikaṃ.....*) for *vācasikaṃ* and *manasā kataṃ kammaṃ: mānasikaṃ...* (the act performed by the mind: *mānasikaṃ.....*) for *mānasikaṃ*. *Sarīrikā* should be corrected to *sārīrikā* as shown in all the versions. T reads *manasi sannidhānā vedanā: mānasikā; manasi sannidhānā vedanā vā* (the sensation connected with the mind: *mānasikā* or '*manasi sannidhānā vedanā*') for *mānasikā*. T reads *bhaṇḍāgāre niyutto: bhaṇḍāgāriko...* (one who is appointed for the treasure: *bhaṇḍāgāriko...*) for *bhaṇḍāgāriko*; *nagare niyutto: nāgariko...* (one who is appointed at the city: *nāgariko...*) for *nāgariko*; *navakamme niyutto: navakammiko...* (one who is appointed at making

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18. Nyp also records ca.

repairs: navakammiko....) for nāvakammiko. T reads paṇavo assa sippan ti paṇaviko... (a small drum is one's art : paṇaviko...) for pāṇaviko, the reading paṇaviko should be corrected to pāṇaviko; mudiṅgo assa sippan ti modiṅgiko... (a small drum is one's art: modiṅgiko.....) for modaṅgiko which should be read as mutiṅgiko, however, PED reads it as mutiṅga<sup>19</sup> and records mudiṅga<sup>19</sup> as variant reading also, but Abh - sūci records the both as in use;<sup>20</sup> and vaṃso assa sippan ti vaṃsiko.... (a bamboo flute is one's art: vaṃsiko...) for vaṃsiko. T reads telaṃ assa bhaṇḍaṃ : teliko ... (the oil is one's commodity: teliko...) for teliko and guḷaṃ assa bhaṇḍaṃ: goḷiko.. (the sugar is one's commodity: goḷiko...) for goḷiko. B<sub>1</sub>, T read magaṃ hantvā jīvati ti māgaviko, magaṃ hantvā jīvati vā (one who lives by killing a deer: māgaviko or 'magaṃ hantvā jīvati') for māgaviko; sūkaraṃ hantvā jīvati ti sūkariko... (one who lives by killing a pig: sūkariko...) for sokariko, Cd, S<sub>1</sub>, S<sub>2</sub>: sūkariko and saṇuṇaṃ hantvā jīvati ti sākuṇiko... (one who lives by killing a bird: sākuṇiko....) for sākuṇiko. S<sub>2</sub>, T read ṇikappaccayo hoti for yojetabbo; B<sub>1</sub> adds ṇikapaccayo before yojetabbo. T adds tathā veditādy atthe<sup>21</sup>

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19. PED s.v. mutiṅga, see also PGR pp. 17, 31.

20. Abh - sūci s.v. mutiṅga.

21. Nyp reads tathā tattha veditādy atthe pi hoti.

(moreover, the suffix *ṇika* is used in the sense of 'generally known' etc. that is, *hata*, *bandha*, *āvudha*, *ābādha*) after *ṇikappaccayo hoti*. T reads *tamaro assa āvudho: tomariko...* (the spear is one's weapon: *tomariko...*) for *tomariko*; *muggaro assa āvudho: moggariko...* (the hammer is one's weapon: *moggariko...*) for *moggariko*, *S<sub>1</sub>*, *S<sub>2</sub>*, *B<sub>1</sub>*, *Cd*: *muggariko* and *musalo assa āvudho: mosaliko...* (the pestle is one's weapon: *mosaliko...*) for *mosaliko*. *B<sub>1</sub>*, T add *vāto assa ābādho vā* after *vātiko*. T reads *semho assa ābādho: semhiko...* (the *semha* (phlegm) is one's illness: *semhiko...*) for *sandhiko* which should be corrected to *semhiko*<sup>22</sup> as shown in all the versions. *Pasanto* should be corrected to *pasanno* as shown in all the versions. T reads *dhamme pasanno: dhammiko* (one who has trust in the Dhamma: *dhammiko*) for *dhammiko* and *saṅghe pasanno: saṅghiko* (one who has trust in the saṅgha: *saṅghiko*) for *saṅghiko*. T reads *santako*, *B<sub>1</sub>*, *S<sub>1</sub>*, *S<sub>2</sub>*: *santakaṃ* for *santikaṃ* which should be corrected to either *santako*<sup>23</sup> or *santakaṃ*.<sup>23</sup> *B<sub>1</sub>* adds *buddhassa santakaṃ vā* after *buddhikaṃ*. T reads *buddhiko* for *buddhikaṃ*; *dhammassa santako: dhammiko* (belonging to the Dhamma: *dhammiko*) for *dhammikaṃ* and *saṅghassa santako: saṅghiko* (belonging to the Saṅgha : *saṅghiko*)

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22. *Rūp* also reads *semhiko*.

23. *Rūp* also reads *santako*; *Sadd*: *santakaṃ*.

for saṅghikam. B<sub>1</sub>, S<sub>1</sub> add vatthena kītaṃ bhaṇḍaṃ vā after vatthikaṃ. T reads kumbhena kītaṃ bhaṇḍaṃ: kumbhikaṃ (the utensil exchanged for pot: kumbhikaṃ) for kumbhikaṃ; thālena kītaṃ bhaṇḍaṃ: thālikaṃ (the utensil exchanged for plate: thālikaṃ) for phālikaṃ,<sup>24</sup> kiṅkaṇena kītaṃ bhaṇḍaṃ: kiṅkaṇikaṃ (the utensil exchanged for a small bell: kiṅkaṇikaṃ) for kiṅkiṇikaṃ; PED reads the both<sup>25</sup> and suvaṇṇena kītaṃ bhaṇḍaṃ: sovaṇṇikaṃ (the utensil exchanged for gold: sovaṇṇikaṃ) for sovaṇṇikaṃ. T, B<sub>1</sub> read kumbhikaṃ after parimāṇaṃ for kumbhiko. B<sub>1</sub>, S<sub>1</sub> add kumbho assa parimāṇaṃ vā after kumbhikaṃ and kumbhassa rāsi: kumbhikaṃ (S<sub>1</sub>: kumbhiko), kumbhassa rāsi vā (the heap of pots: kumbharāsi or 'kumbhassa rāsi'); T, S<sub>2</sub>: kumbhassa rāsi: kumbhiko, B<sub>1</sub>, S<sub>1</sub> adds kumbhaṃ arahatī ti kumbhiko kumbhaṃ arahati vā (the jewel is worthy of kumbha measure i.e. as much as a pot: kumbhikaṃ or 'kumbhaṃ arahati'), T, S<sub>2</sub>: kumbhaṃ arahatī ti kumbhiko, but S<sub>2</sub> adds vā before kumbhiko in the vutti. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> add akkhena dibbati vā after akkhiko. T reads salākāya dibbatī ti sālākiko (one who plays with a ticket: sālākiko) for sālīko which should be corrected to sālākiko<sup>26</sup> as shown in all the versions and tindukena dibbatī ti tinduko (one who plays with tinduka:

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24. Rūp also reads phālikaṃ.

25. PED, s.vv. kiṅkaṇika and kiṅkiṇika.

26. Rūp also reads sālākiko.

tindukiko) for tindukiko. T adds naḷena dibbatī ti nāḷiko (one who plays with a reed: nāḷiko) after tindukiko. T reads ambaphalena dibbatī ti ambaphaliko (one who plays with a fruit of mango tree: ambaphaliko) for ambaphaliko and kapiṭṭhaphalena dibbatī ti kapiṭṭhaphaliko (one who plays with the wood-apple: kapiṭṭhaphaliko) for kapiṭṭhaphaliko, PED gives the reading either kapiṭṭha or kapiṭtha of the same meaning.<sup>27</sup> T reads nāḷikerena dibbatī ti nāḷikeriko (one who plays with the coconut : nāḷikeriko) for nāḷikeriko, B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read nāḷikeriko,<sup>28</sup> so the reading nāḷikeriko seems to be Sanskritised form.<sup>29</sup> T adds loke vidito: lokiko (known in the world: lokiko) and lokāya saṃvattatī ti lokiko (the Dhamma leads to the other world: lokiko) after nāḷikeriko.

"venayiko": occurs in Vin III 3, 7 as follows:-  
 "venayiko bhavaṃ gotamo". "suttantiko": occurs in Vin III 159, 10-12 as follows:- "ye te bhikkhū suttantikā tesam ekajjhaṃ senāsanam paṇṇāpeti te añṇamañṇam suttantaṃ saṅgāyissanti' ti". "ābhidhammiko": occurs in Nidd I 238, 5-6 as follows:- "ayaṃ kho āyasma vinayadharo... pe... ābhidhammiko". "kāyikaṃ" and

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27. PED, s.vv. kapiṭṭha and kapiṭtha.

28. See, PED s.v. nāḷikera.

29. See, MW s.v. nāḷikera.



"vācasikaṃ": occur in Vibh 246, 10-11 as quoted under II. 3. 24. "sārīrikā": occurs in M I 10, 28-30 as follows:- "uppannānaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ tippānaṃ kharānaṃ kaṭukānaṃ asātānaṃ amanāpānaṃ paṇaharānaṃ adhivāsakajātiko hoti". "dovāriko": occurs in Ap 302, 1-3 as follows:-

"nagare haṃsavatiyā āsiṃ dovāriko ahaṃ  
akkhobhaṃ amitabhogaṃ ghare sannicitaṃ mamaṃ".

"bhaṇḍāgāriko": occurs in Vin I 284, 36 as follows:- "sammato saṅghena itthannāmo bhikkhu bhaṇḍāgāriko". "gandhiko": occurs in Ap 359, 17-18 as follows:-

"usukārā cāpakārā ca pesakārā ca gandhikā  
rajakārā tunnavāyā ca āgacchanti mamaṃ gharaṃ".

"teliko": occurs in Ap 359, 19-20 as follows:-

"telikā kaṭṭhahārā ca udahārā ca pessikā  
sūpikā rūdasakkā ca āgacchanti mamaṃ gharaṃ".

"orabbhiko" "sūkariko" "sākuṇiko" and "māgaviko": occur in M I (v.1.) 343, 22-24 as follows:- "idha bhikkhave ekacco puggalo orabbhiko hoti sūkariko sākuṇiko māgaviko luddo macchaghātaḥ cora coraghātaḥ bandhanāgāriko". "dhammiko": occurs in Dh 84 as quoted under I. 3.5. "saṅghikaṃ": occurs in Vin IV 39, 25-28 as follows:- "yo pana bhikkhu saṅghikaṃ mañcaṃ vā pīṭhaṃ vā bhisīṃ vā kocchaṃ vā ajjhokāse santharitvā vā santharāpetvā vā taṃ pakkamanto n'eva uddhareyya na

uddharāpeyya anāpuccham vā gaccheyya".

Rule 9: T reads kusumbhena rattam vattham: kusumbham... (the cloth is dyed with a vermillion dye: kosumbham...) for kosumbham; haliddena<sup>30</sup> rattam: hāliddam... (the cloth is dyed with turmeric: hāliddam...) for hāliddam; and pattaṅgena rattam vattham: pattaṅgam... (the cloth is dyed with a black dye: pattaṅgam...) for pattaṅgam, B<sub>1</sub> reads pāṭaṅgam and adds rattaṅgam after pāṭaṅgam. T reads mañjetṭhena rattam vattham: mañjetṭham... (the cloth is dyed with a light (bright) red dye: mañjetṭham...) for mañjetṭham, B<sub>1</sub>: mañjiṭṭham and kuṅkumena rattam vattham: kuṅkumam... (the cloth is dyed with the sufforn: kuṅkumam...) for kuṅkumam. T adds nīlena rattam vattham: nīlam<sup>31</sup>... (the cloth is dyed with a blue dye: nīlam...) and pītena rattam vattham: pītam<sup>31</sup>... (the cloth is dyed with a yellow dye: pītam...) after

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30. PED gives two forms i.e. haliddā; haliddī in the feminine gender; Rūp also reads haliddāya having the feminine gender.

31. Rūp also records the same.

kuṅkumaṃ. B<sub>1</sub> reads māhiṃsaṃ for māhisaṃ<sup>32</sup> and adds pavattaṃ after avidūre and udumbarassa avidūre pavattaṃ vimānaṃ vā after odumbaraṃ. T adds bhavaṃ<sup>33</sup> after avidūre and gāmo after bhavo.<sup>34</sup> B<sub>1</sub> reads nivāso for bhavo and adds vidisāya avidūre nivāso vā after vediso. B<sub>1</sub> adds mathurāya jāto vā; mathurāya āgato māturo; mathurāya āgato vā; T: mathurāya āgato: māturo; S<sub>1</sub>, S<sub>2</sub>: madhurāya āgato: māduro<sup>35</sup> in the vutti. B<sub>1</sub>, T read kattikāya for kattikādīhi; S<sub>1</sub>, S<sub>2</sub>: yutto<sup>36</sup> for niyutto. T reads magasirena niyutto māso: māgasiro (the month connected with magasira: māgasiro) for māgasiro; phussena niyutto māso: phusso (the month connected with phussa: phusso) for phusso; maghāya niyutto māso: māgho (the month connected with maghā constellation: māgho) for māgho, phagguṇiyā niyutto māso: phagguṇo (the month connected with phagguṇī<sup>37</sup> : phagguṇo) for phagguṇo; S<sub>2</sub>: phagguṇo; and cittāya niyutto māso: citto (the month connected

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32. PED gives three variant readings i.e. mahisa, mahisa and mahiṃsa.

33. Rūp reads udumbarassa avidūre bhavaṃ odumbharaṃ vimānaṃ.

34. Rūp reads vidisāya avidūre bhavo vediso gāmo.

35. Rūp also records the same.

36. Rūp also reads yutto.

37. PED also reads phagguṇī.

with citta: citto) for citto. B<sub>1</sub> adds vesākho; jeṭṭho; āsaḷho; sāvaṇo; bhaddo; assayujo<sup>38</sup> after citto. The word vuddhi occurring in this chapter should be corrected to vuddhi as shown in all the versions. T reads phakāro pussasaddassa for pakāro phussasaddassa. According to T and Senart it means that the sound pa is changed into pha.<sup>39</sup> B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read phakāro phussasaddassa; accordingly the vowel u which is connected with pha in phussa is not changed into o i.e. phossa.<sup>40</sup> However, the reading phussa<sup>41</sup> is generally found and quoted with the full citation also. Bhikkhūnaṃ should be corrected to bhikkhānaṃ (of alms) as shown in all the versions. T reads kapotānaṃ samūho: kāpoto (a group of pigeons: kāpoto) for kāpoto; mayūrānaṃ  
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38. Rūp also records the same.

39. See, Abh 76 and Abh - sūci s.v. pussa: pussena puṇṇacandayuttena yutto māso: pusso; PED remarks that "pussa (s.v.) is probably read with v.l. phussa"; meaning not quite clear".

40. "phussasaddassa phakāro phakārayutto ukāro ca vuddhi na hoti. ... phussasaddassa phakāro phakārassa nissayo ukāro ca Mā y-ūnamāgamo ṭhāne (V. 403) ti suttana vā Tesu vuddhī (V.406) ty ādisuttana vā na hoti" Sdp 183, 19-25.

41. See, PED s.v. phussa and PGR p.32.

samūho : māyūro (a group of peacocks: māyūro) for māyūro and adds koñcānaṃ samūho: koñco (a group of herons: koñco) after māyūro. T reads kokilānaṃ samūho : kokilo (a group of cuckoos: kokilo) for kokilo. T reads bhaddo assa devatā ti bhaddo (the bhadda is one's god: bhaddo) for bhaddo; māro assa devatā ti māro (the māra is one's god: māro) for māro; mahindo assa devatā ti mahindo (Mahinda is one's god: mahindo) for māhindo; mahindo should be corrected to māhindo as shown in all the versions; vessavaṇṇo assa devatā ti vessavaṇṇo (the vessavaṇṇa is one's god: vessavaṇṇo) for vessavaṇo,<sup>42</sup> it may be noted here that the reading vessavaṇṇo is generally found in T, yamo assa devatā ti yamo (Yama is one's god: yamo) for yāmo; yamo should be corrected to yāmo as shown in all the versions; and adds sivo assa devatā ti sevo (Siva is one's god: sevo) after yamo. T reads somo assa devatā ti somo (Soma is one's god: somo) for somo; and nārāyano assa devatā ti nārāyano (Nārāyana is one's god: nārāyano) for nārāyaṇo; nārāyano should be corrected to nārāyaṇo as shown in all the versions. T reads muhuttaṃ avecca adhite mohutto (one who studies muhutta: mohutto) for mohutto; aṅgavijjaṃ avecca adhite aṅgavijjo (one who studies the art of prognosticating from marks on the body:

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42. Abh 32 also reads vessavaṇo; see also Abh-sūci s.v. vessavaṇa: visavaṇass'āpaccam vessavaṇo. No.

aṅgavijjo) for aṅgavijjo; byākaraṇaṃ avecca adhite veyyākaraṇo (one who studies the grammar: veyyākaraṇo) for veyyākaraṇo; chandasam avecca adhite chandaso (one who studies the prosody: chandaso) for chandaso; B<sub>1</sub>: chando; candobhāsaṃ avecca adhite candobhāso (one who studies the light of the moon: candobhāso) for cando; bhāso, B<sub>1</sub> : bhāso; S<sub>1</sub>, S<sub>2</sub>: bhasso; and kuntānaṃ visayo deso: kunto (the place or region of birds: kunto) for kunto; B<sub>1</sub>: kumbho. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> add sākunto in the vutti. T reads atisārānaṃ visayo deso : atisāro (the place or region of trees: atisāro) for atisāro which should be corrected to atisāro as shown in all the versions. Sagarehi should be corrected to sāgarehi. B<sub>1</sub> reads sāgalaṃ for sākalaṃ; sāgalo for sākalo. S<sub>2</sub> adds vā after issaro.

"kāśāvaṃ": occurs in Dh 9 as quoted under I.3.5.

"hāliddaṃ": occurs in Ja III 88, 23-24 as follows:-

"yassa cittaṃ ahāliddaṃ saddhā ca avirāginī

eko sādum na bhuñjeyya sa ve kakkārumaharati".

"mañjiṭṭhaṃ": occurs in M I 127, 30-32 as follows:-

"seyyathā pi bhikkhave puriso āgaccheyya lākhaṃ vā haliddaṃ vā nīlaṃ vā mañjiṭṭhaṃ vā ādāya, so evaṃ vadeyya".

"kuṅkumaṃ": occurs in Vism 199, 4-7 as follows:- "tacato paṭṭhāya parito ti ettake byāmmatte kaḷevare sabbākārena pavicinanto na koci kiñci mutthaṃ vā maṇiṃ vā veluriyaṃ vā agaruṃ vā kuṅkumaṃ vā kappūram vā vāsacunnādiṃ vā anumattam pi sucibhāvaṃ passati"

"mahisaṃ": occurs in Mhv 25: 36 as follows:-

"veṭṭhayitvā sāṭakena kārayitvā suvaṃmitaṃ  
sattagūṇaṃ māhisaṃ cammaṃ bandhetvā cammapiṭṭhiyaṃ".

"vediso": occurs in Sn 1011 as follows:-

"aḷakassa patiṭṭhānaṃ purimaṃ māhissatiṃ tadā  
ujjenīṇ cāpi gonaddhaṃ vedisaṃ vanasvayaṃ".

"mādhuro": occurs in M II 83, 17-19 as follows:-

"assosi kho rājā madhuro<sup>43</sup> avantiputto: samaṇo khalu  
bho kaccāno madhurāyaṃ viharati gundhāvane". "kattiko":

occurs in Sp 720, 18-20 as follows:- "āsaḥhipuṇṇ-  
amāsiyā pacchimapaṭipadadivasato paṭṭhāya yāva kattika-  
puṇṇamā ime cattāro māsā pariyesakaraṇanivāsanādhi-  
ṭṭhānānaṃ catunnaṃ pi khettaṃ". "māgasiro" and

"phusso" : occur in Sp (v. l.) 197, 13-18 as  
follows:- "sace pana nesam vutthavassānaṃ

aparipākindriyā veneyyasattā honti tesaṃ indriyaparipā-  
kaṃ āgamenta māgasiramāsaṃ pi tatth'eva vasitvā  
phussamāsaṃ paṭhamadivase mahābhikkhusaṅghaparivārā  
nikkhamitvā vuttanayen'eva antimamaṇḍale sattahi māsehi  
cārikaṃ pariyosāpenti". "jeṭṭho": occurs in Sp 70, 20

-21 as follows:- "māsātikkamena ca jeṭṭhamūlamāsapuṇ-  
ṇamāyaṃ uposathadivase sannipatitā sabbe pi".

"assayujo": occurs in Sd - ṭ I 228, 10 as  
follows:- "pubbakattikapavāraṇādivase ti assayujamā-

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43. M II De reads mādhuro.

sassa jṇhapakkhapuṇṇamiyaṃ". "veyyākaraṇo": occurs in D I 88, 6-8 as follows:- "... itihāsapāṇcamānaṃ padako veyyākaraṇo lokāyatamahāpurisalakkhaṇesu anavayo anuṇṇātapaṭiṇṇāto sake ācariyake tevijjake pāvācane".

Rule 10: T reads ante jāto: antimo (one who is born at the end: antimo) for antimo; majjhe jāto: majjhimo (one who is born at the middle: majjhimo) for majjhimo; pure jāto: purimo (one who is born before: purimo) for purimo; upari jāto: uparimo (one who is born above: uparimo) for uparimo; heṭṭhā jāto: heṭṭhimo (one who is born below: heṭṭhimo) for heṭṭhimo and goppe jāto: goppimo (one who is born at the ankle: goppimo) for gopimo; however, gopimo or goppimo should be corrected to gopphimo<sup>44</sup> as shown in B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>. T reads assajātiyā jāto: assajātiyo (one who is born as a horse by birth: assajājiyo) for assajātiyo; haṭṭhijātiyā jāto: haṭṭhijātiyo (one who is born as an elephant by birth: haṭṭhijātiyo) for haṭṭhijātiyo; and manussajātiyā jāto: manussajātiyo (one who is born as a man by birth: manussajātiyo) for manussajātiyo. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T read assa for yassa. T reads kappo assa atthi tasmīṃ vā vijjati ti kappimo (one who possesses kappa or who exists in a kappa: kappimo) for kappimo. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> add niyutatthe (in the sense of tied to; appointed to)

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44. Rūp also reads gopphimo.



after kiyapaccayo hoti. B<sub>1</sub>, S<sub>1</sub> read jātiyaṃ, S<sub>2</sub>: jātiyā<sup>45</sup> for jātippabhutiya.

"pacchimo" "majjhimo" and "purimo" : occur in D I 239, 25-27 as follows:- "seyyathā pi vāseṭṭha and-  
haveṇi paramparāsaṃsattā purimo pi na passati majjhimo  
pi na passati pacchimo pi na passati". "uparimo"  
and "heṭṭhimo": occur in Paṭis I 125, 4-5 as follows:-  
"uparimakāyato aggikkhandho pavattati, heṭṭhimakāyato  
udakadhārā pavattati". "antimo": occurs in Ap 380, 23-  
24 as follows:-

"vipākaṃ ekadussassa nājjhagaṃ katthaci kkhayaṃ  
ayaṃ me pacchimā jāti<sup>46</sup> vipaccati idhāpi me".

"kappiyo": occurs in Nidd I 336, 24 as follows:- "na  
kappiyo nūparato, na patthiyo ti bhagavā ti".  
"jaccandho": occurs in D II 328, 3-4 as follows:-  
"seyyathā pi rājañña jaccandho puriso yo na passeyya  
kaṇhasukkāni rūpāni".

Rule 11: S<sub>2</sub> adds ca in the rule.

Rule 12: B<sub>1</sub>, T, S<sup>f</sup> read nagarata for nāgarata.<sup>47</sup>

"janatā": occurs in Pv 459 as follows:-

"buddhappamukhassa bhikkhusaṅghassa  
pūjaṃ akāsi janatā ulāraṃ

45. Rūp also reads jātiyā.

46. Ap I De reads ayaṃ me antimā jāti.

47. Rūp also reads nāgarata.

tatr'assa cittass'ahu annathattam  
vācam abhāsi pharusam asabbham".

Rule 13: B<sub>1</sub>, Cd, S<sup>f</sup> read - iyo<sup>48</sup> for- iyo in the rule and the vutti. T, S<sub>1</sub>, S<sub>2</sub> read muccanassa; muccanīyam; B<sub>1</sub>: mucchanassa; mucchanīyam for mocanassa; mocanīyam, the B<sub>1</sub>'s reading is closer to the original.<sup>49</sup> T reads rajanassa thānam: rajanīyam (the place of lust: rajanīyam) for rajanīyam. Kamanīyam should be corrected to kamanīyam. S<sub>2</sub> adds gamanīyam; B<sub>1</sub>: gamaniyam after kamanīyam. T reads kammanassa thānam: kammanīyam (the place of work: kammanīyam) for kamanīyam; it may be noted here that in the foot-note T records the reading kamanassa thānam: kamanīyam (the place of going: kamanīyam) also. T reads dussanassa thānam: dussanīyam (the place of hatred: dussanīyam) for dassanassa thānam: dassanīyam; B<sub>1</sub> reads the both i.e. dussaniyam; dassaniyam. It may be noted here that according to Senart and S<sub>1</sub>, S<sub>2</sub> the word ca includes the suffixes iya and ila, but T and B<sub>1</sub> omit this paragraph. Nyāsapāṭha and Rūpasiddhi remark that by the force of the word ca the suffix iya is used in the sense of the benefit etc. but they do not include the

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48. Nyp and Rūp read -iyo.

49. Rūp also reads mucchanīyam.

suffix *ila*.<sup>50</sup>

"*madanīyaṃ*" "*bandhanīyaṃ*" "*mucchanīyaṃ*" "*kamanīyaṃ*" and "*rajanīyaṃ*" : occur in A III 68, 8-11 as follows:- "*nāhaṃ bhikkhave aññaṃ ekarūpaṃ pi samanupassāmi evaṃ rajanīyaṃ evaṃ kamanīyaṃ evaṃ madanīyaṃ evaṃ bandhanīyaṃ evaṃ mucchanīyaṃ*". "*dussanīyaṃ*": occurs in Ap 67, 13-14 as follows:-

"*rajjasi rajanīye ca dosanīye*<sup>51</sup> *ca dussase*

*muyhase mohanīye ca nikkhamassu vanā tuvaṃ*".

"*dassanīyaṃ*": occurs in D I 47, 11 as follows:-

"*dassanīyā vata bho dosināratti*".

Rule 14: B<sub>1</sub> reads *vanāṃ*, T: *vatthu* for *ṭhānaṃ*.

"*dhumāyitattaṃ*" "*timirāyitattaṃ*": occur in S I 122, 1-2 as follows:- "*tena kho pana samayena dhumāyitattaṃ timirāyitattaṃ gacchat eva purimaṃ disaṃ*".

Rule 15: B<sub>1</sub> adds *duṭṭhu ṭhānaṃ*: *duṭṭhullaṃ*; *vedassa*

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50. "*caggahaṇena hitādy atthe pi iyapaccayo hoti. Tena upādānaṃ hitā ty atthe idha caggahaṇena iyapaccaye kate upādāniyā ty ādini sijjhanti*" Nyp 296, 29-30 - 297, 1 and "*casaddena hitādiatthe pi. Upādānaṃ hitā: upādāniyā icc ādi*" Rūp 217, 17-18.

51. Ap I De reads *dussanīye*.

ṭhānaṃ: vedallaṃ, S<sub>1</sub>, S<sub>2</sub>, T: duṭṭhussa (S<sub>1</sub>: duṭṭhānaṃ)  
 ṭhānaṃ: duṭṭhullaṃ (the place of wicked deed:  
 duṭṭhullaṃ) and vedassa ṭhānaṃ: vedallaṃ (the place of  
 knowledge: vedallaṃ) in the vutti.

"duṭṭhullaṃ": occurs in Vin III 21, 1-4 as  
 follows:- "tattha nāma tvaṃ moghapurisa yaṃ tvaṃ  
 asaddhammaṃ gāmadhammaṃ vasaladhammaṃ duṭṭhullaṃ  
 odakantikaṃ rassa dvayaṃ dvayasamāpattiṃ samā-  
 pajjissasi". "vedallaṃ" : occurs in Vin III 8, 6-8 as  
 quoted under III. 5.

Rule 16: S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub>, T, Cd read abhijjhā assa bahulā  
 (T: bahulo) vā: abhijjhālu for abhijjhābahulo vā. T  
 reads sītāṃ assa pakati: sītālu, sītāṃ assa bahulo vā:  
 sītālu (whose nature is coldness or who is mostly full  
 of coldness: sītālu) for sītālu; dhajā assa pakati:  
 dhajālu; dhajā assa bahulo vā : dhajālu (country  
 whose nature is to have flags or which is full of  
 flags: dhajālu) for dhajālu and dayā assa pakati: dayā  
 lu; dayā assa bahulo vā: dayālu (whose nature is  
 sympathy or who is full of sympathy: dayālu) for dayālu.

"abhijjhālu": occurs in It 91, 2-3 as follows:-  
 "...so ca hoti abhijjhālu kāmesu tibbasārāgo vyā-  
 pannacitto paduṭṭhamanasaṅkappo...". "dhajālu": occurs  
 in Ja II 334, 5-6 as follows:-

"sahassakaṇḍū satabhedo dhajālu haritāmāyo

anaccuṃ tattha gandhabbā cha sahassāni sattadhā".

"dayālu": occurs in Sv I 199, 26-29 as follows:-

"apicca yathā chinnahatthapāde vaṇamukhehi paggaharita-pubbalohitakimikule nīlamakkhikasamparikkhinne anāthasālāyaṃ anāthamanusse disvā dayālukā purisā tesāṃ vaṇapattacolakāni c'eva kapālakādīhi ca bhesajjāni upannamenti".

Rule 17: saṅganikā - should be corrected to saṅgaṇikā-.  
Puthajjanassa should be corrected to puthujjanassa.

"ālasyaṃ": occurs in A V (v.1.) 136, 6 as quoted under II. 5.23. "ārogyaṃ" : occurs in Sn 749 as quoted under II. 5.23. "paṃsukūlikattāṃ": occurs in A I 38, 12-14 as follows:- "addham idaṃ bhikkhave lābhānaṃ yad idaṃ āraṇṇakattāṃ piṇḍapātikattāṃ paṃsukūlikattāṃ tecīvarakattāṃ dhammakathikattāṃ.....". "anodarikattāṃ": occurs in A III 120, 11-13 as follows:- "idha bhikkhave bhikkhu apaṭṭho hoti appakicco subhāro susantoso jīvitaparikkhāresu appāhāro hoti anodarikattāṃ anuyutto". "saṅgaṇikārāmatā" and "niddārāmatā": occur in A III 116, 6-7 as follows:- "kammārāmatā bhassārāmatā niddārāmatā saṅgaṇikārāmatā yathāvimuttaṃ cittaṃ na paccavekkhati".

Rule 18: T reads bhāvatthe for tassa bhāvo icc etasmiṃ atthe and sucimassa bhāvo: socimaṃ (the state of pure actions: socimaṃ) for sucissa bhāvo: socaṃ.

Rule 19: S<sub>2</sub> reads rāmaṇeyyakam for rāmaṇīyakam and -homa<sup>52</sup> - for - soma - which gives better sense; ["the state of sacrificing to Agni or fire oblation"].

"rāmaṇīyakam": occurs in Dhp 98 as follows:-

"gāme vā yadi vāraṇṇe ninne vā yadi vā thale

yatth'arahanto viharanti taṃ bhūmiṃ rāmaṇeyyakam".

Rule 20: B<sub>1</sub> reads isika;<sup>53</sup> T: iyissaka<sup>54</sup> for issika. T adds ayaṇ ca pāpo; ayaṇ ca pāpo before sabbe ime. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T add pāpiyo after pāpissiko. According to the context of the vutti the addition of pāpiyo is significant.

"pāpataro": occurs in A II 223, 16 as follows:-

"katamo ca bhikkhave pāpena pāpataro". "pāpiyo": occurs in Dhp 76 as follows:-

"nadīnaṃ va pavattāraṃ yaṃ passe vajjadassinaṃ  
niggayhavādiṃ medhāviṃ tādisaṃ paṇḍitaṃ bhaje  
tādisaṃ bhajamānassa seyyo hoti na pāpiyo".

Rule 21: B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read yassa, T has assa and records the reading yassa in the foot-note also for yasmiṃ. T reads māyā assa atthi tasmiṃ vā vijjati ti māyāvī (the illusion is possessed by him or it lies in him : māyāvī) for māyāvī.

"medhāvī": occurs in Vin I 7, 14-16 as follows:-

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52. Kvn also reads agghihomakam.

53. Nyp also reads isika.

54. Rūp also reads iyissaka.

"ayaṃ kho āḷāro kālāmo paṇḍito vyatto medhāvī  
dīgharattaṃ apparakkhajātiko". "māyāvī": occurs in M I  
99, 30 as follows:- "kinnu kho'mhi saṭho māyāvī".  
"sumedhaso": occurs in Dh 29 as follows:-

"appamatto pamattesu suttesu bahujaḡaro  
abalassaṃ va sīghasso hitvā yāti sumedhaso".

Rule 22: T reads tejo assa atthi tasmīṃ vā vijjati ti  
tejasī (the power is possessed by him or it exists in  
him: tejasī) for tejassī, the reading tejasī by T  
should be corrected to tejassī as shown in all the  
versions, because the sound sa is duplicated here.<sup>55</sup> T  
reads yaso assa atthi tasmīṃ vā vijjati ti yasassī (the  
fame is possessed by him or it exists in him: yasassī)  
for yasassī; and mano assa atthi tasmīṃ vā vijjati  
ti manassī (the mind power is possessed by him or it  
exists in him: manassī) for manassī.

"tapassī": occurs in Vin III 3, 13 as follows:-  
"tapassī bhavaṃ gotamo". "yasassī": occurs in D I 48,  
9-12 as follows:- "ayaṃ deva ajito kesakambalo saṅghī  
c'eva gaṇī ca gaṇācariyo ca ñātō yasassī titthakaro  
sādhusammato bahujanassa rattāññū cirapabbajito  
addhagato vayo anuppatto". "tejassī": occurs in Ja II  
296, 14-16 as follows:-

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55. "sassa dvibhāvo. Tapassī ... tejassī...." Rūp 226,  
5-6.

"te tatthāsīvisō ghorō tejasī<sup>56</sup> tejasā hani  
 tasmā khaṇe nātikhaṇe atikhātaṃ hi pāpakaṃ  
 khātena ca dhaṇaṃ laddhaṃ atikhātena nāsitaṃ".

Rule 23: T reads mālā assa atthi tasmīṃ vā vijjatī ti  
 mālīko; ... mālī (the garland is possessed by him or it  
 exists with him: mālīko;... mālī for mālīko; mālī.

Rule 24: T reads kuṇṇjo assa atthi tasmīṃ vā vijjatī ti  
 kuṇṇjaro (the (elephant's) trumpeting is possessed by  
 him or it is with him: kuṇṇjaro) for kuṇṇjaro. B<sub>1</sub>, S<sub>2</sub> add  
 muggaro after kuṇṇjaro. T reads mukhaṃ assa atthi tasmīṃ  
 vā vijjatī ti mukharo (the mouth is possessed by him or  
 it is with him: mukharo) for mukharo; susi assa atthi  
 tasmīṃ vā vijjatī ti susiro (the hollow is possessed by  
 it or it is with it: susiro) for susiro; B<sub>1</sub> adds sīsaro;  
 sukaro; suṅkaro; after susiro; subhaṃ assa atthi tasmīṃ  
 vā vijjatī ti subharo (the auspiciousness is possessed  
 by him or it is with him: subharo) for subharo; and  
 suci assa atthi tasmīṃ vā vijjatī ti suciro (the  
 purity is possessed by him or it is with him: suciro)  
 for suciro. B<sub>1</sub> adds ruciro after suciro.

"madhuro": occurs in Sn 50 as follows:-

"kāma hi citrā madhurā manoramā  
 virūparūpena mathenti cittaṃ  
 ādīnavaṃ kāmaguṇesu disvā  
 eko care khaggavisāṇakappo".

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56. Ja I De also reads tejassī.



"muggaro": occurs in Pv-a 4, 6-10 as follows:-

"atha te corā tassa hatthe mahantaṃ muggaraṃ datvā  
sandhiṃ chinditvā gharaṃ pavisantā taṃ sandhimukhe  
ṭhapetvā 'sace idha añño koci āgacchati taṃ iminā  
muggarena paharitvā ekappahāren'eva mārehi' ti  
vadiṃsu". "kuñjaro" and "ruciro": occur in Vv 31 as  
follows:-

"kuñjaro te varāroho nānāratanakappano  
ruciro thāmaṃ javasampanno ākāsamhi samīhati".

"mukharo": occurs in M I 32, 9 as follows:- "uddhatā  
unnaḷā capalā mukharā vikiṇṇavācā". "susiraṃ": occurs  
in Sn 199 as follows:-

"ath'assa susiraṃ sīsaṃ matthaluṅgassa pūritaṃ  
subhato naṃ maññati bālo avijjāya purakkhato".

Rule 25: T reads yaso assa atthi tasmiṃ vā vijjati ti  
yasavā (the fame is possessed by him or it lies in him:  
yasavā) for yasavā; balaṃ assa atthi tasmiṃ vā vijjati

ti balavā (the strength is possessed by him or it lies in him: balavā) for balavā and omits dhanavā and pāṇṇā<sup>~</sup> assa atthi tasmī<sup>~</sup> vā vijjatī ti pāṇṇavā (the wisdom is possessed by him or it lies in him : pāṇṇavā) for pāṇṇavā. T adds sīlavā assa atthi tasmī<sup>~</sup> vā vijjatī ti sīlavā (the morality is possessed by him or it lies in him: sīlavā); B<sub>1</sub> adds bhagavā in the vutti.

"pāṇṇavā": occurs in Dh 84 as quoted under I.3.5. "balavā": occurs in D II 253, 18-19 as follows:- "seyyathā pi nāma balavā puriso samminjita<sup>~</sup> vā bāha<sup>~</sup> pasāreyya". "bhagavā": occurs in Vin III 1, 8-12 as quoted under I. 2.9.

Rule 26: T reads juti assa atthi tasmī<sup>~</sup> vā vijjatī ti jutimā (the splendour is possessed by him or it lies in him: jutimā) for jutimā; S<sub>1</sub>, S<sub>2</sub> add sutimā after jutimā. T reads suci assa atthi tasmī<sup>~</sup> vā vijjatī ti sucimā (the purity is possessed by him or it lies in him: sucimā) for sucimā; B<sub>1</sub>: rucimā. B<sub>1</sub>, T add dhitimā<sup>57</sup> after thutimā which was omitted by T. T reads...yuttimā for kittimā and ...muttimā for mutimā.

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57. Rūp also records dhitimā.

T, B<sub>1</sub> read bhānumā for bhānumā.<sup>58</sup>

"satimā": occurs in M I 56, 3-5 as quoted under II.

2.5. "jutimā" : occurs in Sn 508 as follows:-

"ko sujġhati muccati bajġhati ca  
ken'attana gacchati brahmalokaṃ  
ajānato me muni brūhi puṭṭho  
bhagavā hi me sakkhi brahm'ajja diṭṭho  
tvaṃ hi no brahmasamo ti saccaṃ  
kathaṃ uppapajġati brahmalokaṃ jutimā".

"dhitimā" : occurs in S I 168, 9-12 as quoted under II.

2.5. "matimā": occurs in Sn 61 as follows:-

"saṅgo eso, parittham ettha sokhyaṃ  
appassādo dukkham ettha bhiyyo  
gaḷo eso'iti ñatvā mutimā  
eko care khaggavisāṇakappo".

"bhānumā": occurs in S I 196, 1-4 as follows:-

"cando yathā vigatavalāhake nabhe  
virocati vītamalo va bhānumā  
evam pi aṅgīrasa tvaṃ mahāmuni  
atirocasi yasasā sabbalokaṃ".

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58. "bhāti dīppatī ti bhānu. Bhā dīttiyaṃ, "subhāhi nū"  
ti nuppaccayo. Bhānu pi, "ricibhāhi nū" ti nuppaccayo"  
Abh - sūci s.v. bhānu (ṇu).

Rule 27: T reads pañña<sup>~~</sup> assa atthi tasmī<sup>~~</sup> vā vijjatī<sup>~~</sup> ti pañño<sup>~~</sup> (the knowledge is possessed by him or it lies in him: pañño<sup>~~</sup>) for pañño<sup>~~</sup>; and amaccharo assa atthi tasmī<sup>~~</sup> vā vijjatī<sup>~~</sup> ti amaccharo (the generosity is possessed by him or it lies in him: amaccharo) for maccharo; B<sub>1</sub>, Cd also read amaccharo.<sup>59</sup>

"saddho": occurs in A I 150, 11-12 as follows:-  
 "tiṇṇaṃ bhikkhave sammukhībhāvā saddho kulaputto bahuṃ puññaṃ pasavati". "pañño": occurs in Dh 352 as quoted in Introduction p. 5.

Rule 28: All the versions read assa for yassa.

"āyasmā": occurs in A II 51, 22-24 as follows:-  
 "āyasmā bhante visākho pañcālīputto upaṭṭhānasālāyaṃ bhikkhū dhammiyā kathāya sandassesī samuttejessī sampahaṃseti poriyā vācāya ... anissitāyāti".

Rule 29: B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> add kammaṃ after pakataṃ. B<sub>1</sub> reads sovaṇṇamayaṃ for suvaṇṇamayaṃ; S<sub>2</sub>: sovaṇṇamayaṃ and suvaṇṇamayaṃ; T reads the same as Senart and S<sub>1</sub> and gives the variant reading sovaṇṇamayaṃ in the foot-note also. However both are correct.<sup>60</sup> T reads rūpiyena pakataṃ; rūpiyamayaṃ (a bowl is made of silver: rūpiyamayaṃ) for rūpiyamayaṃ; S<sub>1</sub>, S<sub>2</sub>: rūpimayaṃ; jatunā pakataṃ; jatumayaṃ (a bowl is made of lac: jatumayaṃ) for jatumayaṃ; tipukena pakataṃ;

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59. Rūp also reads amaccharo.

60. See, Rūp 219, 9.

tipukamayam (a bowl is made of tin: tipukamayam) for rajatamayam; ayasā pakatam: ayomayam (a bowl is made of iron: ayomayam) for ayomayam; mattikāya pakatam: mattikāmayam (a bowl is made of clay: mattikāmayam) for mattikāmayam; dārunā pakatam: dārumayam (a bowl is made of wood: dārumayam) for kaṭṭhamayam; B<sub>1</sub> : dārumayam and gavena pakatam: gomayam (made of cow-dung: gomayam) for gomayam.

"sovaṇṇamayam" and "rupiyamayam": occur in D II 181, 23-25 as follows:- "dhammo ānanda pāsādo catunnam vaṇṇanam phalakehi santhato ahosi, ekam phalakam sovaṇṇamayam, ekam rūpimayam, ekam veḷuriyamayam, ekam phalikamayam". "rajatamayam": occurs in Ap 2, 7-8 as follows:-

"nānābahū'nekasatā phalakā rajatāmaya

maṇimaya rohitaṅkā masāragallamaya tathā".

"ayomayam": occurs in Sn 669 as quoted under II.

3.23. "mattikāmayam": occurs in Vin III 42, 13-14 as

follows:- "katham hi nāma so bhikkhave moghapuriso sabbamattikāmayam kuṭīkam karissati". "dārumayam":

occurs in Vin II 145, 17-18 as follows:-

"ṭhapayitvā sandipallaṅkam dārupattaṃ ca pādukaṃ

sabbam dārumayam bhaṇḍam anunnāsi mahāmuni".

"gomayam" : occurs in D III 41, 18-19 as follows:-

"gomayabhakkho vā hoti".

Rule 30: "pañcamo": occurs in A I 10, 9 as follows:-  
 "paṇihitaacchannavaggo pañcamo". "sattamo": occurs in  
 A I 13, 32 as follows:- "viriyārambhādivaggo sattamo".  
 "aṭṭhamo": occurs in A I 15, 22 as follows:- "kalyā-  
 ṇamittādivaggo aṭṭhamo". "navamo": occurs in A I 16,  
 21 as follows:- "pamādaḍḍivaggo navamo". "dasamo":  
 occurs in A I 19, 15 as follows:- "adhammādivaggo  
 dasamo".

Rule 31: T, B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read chassa (T: chasaddassa)  
 sakārādeso hoti vā saṅkhyāpūraṇatthe (T: saṅkhyāne) for  
 saṅkhyāpūraṇe vattamānassa chassa so hoti vā.

"chaṭṭho": occurs in A I 11, 32 as follows:-  
 "accharāsaṅghātavaggo chaṭṭho".

Rule 32: anto should be corrected to ante as shown in  
 all the versions. S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub>, T add vā after hoti and  
 omit itthiyaṃ. This vā is to indicate the option that  
 the form ekādasamo also is applicable here from the  
 previous rule. B<sub>1</sub> adds eko ca dasa ca: ekādasā (one and  
 ten: ekādasā) before ekādasannaṃ; pañca ca dasa ca:  
 pañcadasa (five and ten: pañcadasa) before  
 pañcadasannaṃ and cattāro ca dasa ca: catuddasa (four  
 and ten: catuddasa) before catuddasannaṃ. B<sub>1</sub>, S<sub>2</sub> read  
 cātuddasī for catuddasī. T reads eko ca daso ca: ekā-  
 dasa for ekādasā and pañca ca dasa ca: pañcadasa for  
 pañcadasa after pūraṇe ti kim atthaṃ.

"pañcadasĩ" and "catuddasĩ": occur in A I 144, 1-3 as quoted under I. 3.6. "ekādasā": occurs in Vibh 74, 36-37 as follows:- "ekādasāyatana siyā atitā siyā anāgata siyā paccuppanā".

Rule 33: T reads cha ca dasa ca: soḷasa (six and ten: soḷasa) for soḷasa which occurs in Paṭis II 202, 8-9 as follows:- "imā soḷasa paññāyo".

Rule 34: - tāgāmo should be corrected to - tāgamo. T reads ekādasannaṃ pūraṇi: ekādasīṃ for ekādasīṃ.

"pañcadasiṃ" and "cātuddasiṃ": occur in A I 144, 1-3 as quoted under I. 3.6.

Rule 35: "vīsati": occurs in M II 69, 6-7 as follows:- "ahosi tvaṃ vīsativassuddesiko pi paṇṇavīsativassuddesiko pi hatthismiṃ pi katāvī...".

Rule 36: T, S<sub>2</sub> read ḷa<sup>61</sup> for la.<sup>62</sup> In Rūpasiddhi, Buddhappiya remarks that there is no difference between la and ḷa; the word vā indicates vavatthitavibhāsā, by that we always have soḷasa. By vibhāsā we have 'teḷasa; terasa; cattālīsaṃ; cattārīsaṃ'.<sup>63</sup> All the versions read da-rānaṃ for da-rāṇaṃ. Soḷasaṃ should be corrected to soḷasa as shown in all

61. Rūp also reads ḷa.

62. Nyp also reads la.

63. "la- ḷānaṃ'aviseso. Vavatthitavibhāsatto'yaṃ vāsaddo. Tena soḷasa iti niccaṃ. Teḷasa terasa cattālīsaṃ cattārīsaṃ iti vibhāsā" Rūp 113, 1-2.

the versions.

"soḷasa": occurs in Paṭis II 202, 8-9 as quoted under V.33 above. "cattālīsaṃ": occurs in D I 13, 15-19 as follows:- "seyyathidaṃ ekam pi jātiṃ dve pi jātiyo tisso pi jātiyo catasso pi jātiyo pañca pi jātiyo dasa pi jātiyo vīsatiṃ pi jātiyo tiṃsam pi jātiyo cattārīsaṃ pi jātiyo paññāsampi jātiyo jātisatam pi jātisahassam pi jātisatasahassam pi....".

Rule 37: T adds sā before dohaḷinī which should be corrected to dohaḷinī.

"bāvīsatiṇḍriyāni": occurs in Vibh 122, 3-4 as follows:- "bāvīsatiṇḍriyāni: cakkhundriyaṃ satindriyaṃ ghāṇindriyaṃ....". "dirattaṃ": occurs in Vin IV 16, 28-29 as follows:- "anujānāmi bhikkhave anupasampannena dvirattatirattaṃ<sup>64</sup> sahaseyyaṃ kappetuṃ". "diguṇaṃ" : occurs in Vin I 289, 1-3 as follows:- "anujānāmi bhikkhave ticivaraṃ diguṇaṃ saṅghāṭiṃ ekacciyaṃ uttarāsaṅgaṃ ekacciyaṃ antaravāsakaṃ". "dohaḷinī" : occurs in Ja VI 270, 1-4 as follows:-

"sā dohaḷinī suvimhita  
vidhurassa hadayaṃ vaniyati  
taṃ tesam dadāmi issara  
tena te denti irandatiṃ mamaṃ".

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64. Vin IV De reads dirattatirattaṃ.

Rule 38: dasa should be corrected to dassa. S2 reads



dvārāsa for bādāsa. All the versions read dvādasāyat-anāni for dvādasāyatanaṃ.

Rule 39: B<sub>1</sub>, T, S<sub>2</sub> add ca after aṭṭhādito (B<sub>1</sub>, S<sub>2</sub>: aṭṭha icc evamādito). T reads aṭṭha ca dasa ca: aṭṭhārāsa (eight and ten: aṭṭhārāsa) for aṭṭhārāsa. S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub> adds soḷasa after pañcadasa. T reads aṭṭhādasasu niyutto: aṭṭhādasiko (one appointed for eighteen: aṭṭhādasiko) for aṭṭhādasiko; B<sub>1</sub>, S<sub>2</sub>: aṭṭhadasiko.

"aṭṭhārāsa": occurs in Vibh 90, 13-14 as follows:- "aṭṭhārāsa dhātuyo: cakkhudhātu rūpadhātu cakkhuvinñādhātu...". "soḷasa": occurs in Paṭis II 202, 8-9 as quoted under V. 33 above.

Rule 40: T adds saro after anto. B<sub>1</sub> reads aṭṭhārāsa for aṭṭhādasā. S<sub>1</sub>, S<sub>2</sub>, T, B<sub>1</sub> read ekacchanno for ekachatto.

"dvādasā": occurs in Vibh 73, 5 as follows:- "dvādasāyatanaṃ: cakkhāyatanaṃ rūpāyatanaṃ....pe". "ekādasā": occurs in Vibh 74, 36-37 as quoted under V. 32 above. "aṭṭhārāsa": occurs in Vibh 90, 13-14 as quoted under V.39 above.

Rule 41: catucchehi in the rule should be corrected to catucchehi.

"catuṭṭho": occurs in A I 7, 36 as follows:- "adantavaggo catuṭṭho".

"chaṭṭho": occurs in A I 11, 32 as quoted under V. 31 above.

Rule 42: "dutiyo": occurs in A I 5, 6 as follows:-  
 "nīvaraṇapahānavaggo dutiyo". "tatiyo": occurs in A I 6, 23 as follows:- "akammanīyavaggo tatiyo".

Rule 43: B<sub>1</sub> reads dvi icc etassa du-ādeso hoti. Durattaṃ; B<sub>2</sub>: du-di-ādesā honti. Durattaṃ; dirattaṃ; S<sub>1</sub>: du-ādeso hoti. Durattatirattaṃ; T: dvisaddassa du-ādeso hoti. Durattaṃ; tirattaṃ for du-ti-ādesā honti. Durattaṃ; tirattaṃ. However, B<sub>1</sub>'s reading is based on Rūpasiddhi<sup>65</sup> which is better. B<sub>1</sub> adds dirattaṃ before diguṇaṃ. Saṅghāṭikaṃ should be corrected to saṅghāṭiṃ. B<sub>1</sub>, T read pārūpetvā for parūpitvā which should be corrected to pārūpitvā as S<sub>1</sub>, S<sub>2</sub>.

"dirattaṃ" : occurs in Vin IV 16, 28-29 as quoted under V. 37. "diguṇaṃ saṅghāṭiṃ pārūpetvā": occurs in Vin I 289, 1-3 as quoted under V. 37.

Rule 44: All the versions add honti after aḍḍhatiyā-desā.

"aḍḍhuddho": occurs in As 298, 1-2 as follows:-

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65. "apiggahaṇena añnatthā pi dvisaddassa du-ādeso hoti. Casaddena di ca. Dve rattiyo durattaṃ; duvidhaṃ; duvaṅgaṃ; dirattaṃ; diguṇaṃ; digu" Rūp 229, 11-12.

"sabbam sataṣaḥassāni chaṭṭiṃsa parimaṇḍalam  
dasa c'eva saḥassāni aḍḍhuddhāni satāni ca".

"diyaddho": occurs in Vin IV 119, 5-8 as follows:-

"diyaddho māso seso gimhānan ti vassānassa paṭhamo māso  
icc ete aḍḍhateyyamāsā uṇhasamayo pariḷāhasamayo gilā-  
nasamayo kammassamayo addhānagamanassamayo vātavuṭṭhi-  
samayo". "aḍḍhatatiyo": occurs in Ja I 49, 15-17 as  
follows:- "so āyāmato tīṇi yojanasatāni vitthārato  
aḍḍhatiyāni parikkhepato navayojanasatāni".

Rule 46: B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read  $\ddot{t}hi^{66}$  for  $\ddot{t}hī$ . All the  
versions add honti before pacchā. Sa in the vutti  
should be corrected to cha. B<sub>1</sub> reads dasadasakā purisā  
for dasadasako puriso.

"vīsaṃ" "tiṃsaṃ" "cattālīsaṃ" and "paññāsaṃ": occur  
in D I 13, 15-19 as quoted under V. 36 above. "saṭṭhi"  
"sattati" "asīti" and "navuti": occur in Ud 92, 2-5 as  
follows:- "yesaṃ kho visākhe sataṃ piyāni sataṃ tesāṃ  
dukkhāni, yesaṃ navuti piyāni navuti tesāṃ dukkhāni,  
yesaṃ asīti piyāni asīti tesāṃ dukkhāni, yesaṃ sattati  
piyāni sattati tesāṃ dukkhāni, yesaṃ saṭṭhi piyāni  
saṭṭhi tesāṃ dukkhāni".

Rule 47: T, B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read lopo tuttarapadādicassa  
for tulopo cuttarapadādicassa in the rule. Uttarapadā-  
dicassa cakārassa in the vutti should be read as  
uttarapadādicakārassa (B<sub>1</sub>) or uttarapadādisa cakārassa

66. Nyp also reads  $\ddot{t}hi$ .

(S<sub>1</sub>, S<sub>2</sub>, T).

"cuddasa": occurs in D I 53, 33-54, 1-2 as follows:- "cuddasa kho paṇ'imāni yonipamukhasatasa-hassāni saṭṭhiṇ ca satāni cha ca satāni". "cattālīsaṃ": occurs in D I 13, 15-19 as quoted under V. 36 above.

Rule 48: -taddhitākhyato should be corrected to -taddhitākhyātato;<sup>67</sup> but Cd, T, S<sub>1</sub> read -taddhitato.

S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub>, Cd read -viparītato for -viparītādesato.

Rule 49: B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T, Cd, S<sup>f</sup> add nipātanaṃ sijjhanti (S<sub>1</sub>, S<sub>2</sub>, T add te before nipātanaṃ). Satassa dvikaṃ; dvisataṃ; satassa tikaṃ; tisataṃ; satassa catukkaṃ; catusataṃ; satassa pañcakaṃ; pañcasataṃ; satassa chakkaṃ; chasataṃ; satassa sattakaṃ; sattasataṃ; satassa aṭṭhakaṃ; aṭṭhasataṃ; satassa navakaṃ; navasataṃ; satassa dasakaṃ; dasasataṃ; sahaṣsaṃ (S<sub>1</sub>: sahaṣsakam) hoti (T adds icc evam ādi after hoti) after anekatthe ca.

"sahaṣsaṃ": occurs in D I 13, 15-19 as quoted under V. 36 above.

Rule 50: T reads satassa catukkaṃ tad idaṃ hoti catusataṃ for catusataṃ; satassa pañcakaṃ tad idaṃ hoti pañcasataṃ for pañcasataṃ; satassa chakkaṃ tad idaṃ hoti chasataṃ for chasataṃ; satassa sattakaṃ tad idaṃ hoti sattasataṃ for sattasataṃ; satassa aṭṭhakaṃ tad idaṃ hoti aṭṭhasataṃ for aṭṭhasataṃ; satassa

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67. Rūp reads samāsa - taddhitādito; Sadd: abyayibhāvā-disamāsa- taddhitato.  
navakaṃ tad idaṃ hoti navasataṃ for navasataṃ; satassa

dasakaṃ tad idaṃ hoti dasasataṃ for dasasataṃ. It may be noted here that T splits this rule into two rules as follows:-

(1) Dasadasakaṃ sataṃ dasakānaṃ sataṃ sahaṣṣāṇ~  
ca yomhi.

Gaṇane pariyāpannassa dasadasakassa sataṃ hoti, satadasakassa ca sahaṣṣaṃ hoti yomhi. Sataṃ, sahaṣṣaṃ.

(2) Dvikādīnaṃ taduttarapadānaṃ~ ca.

Dvikādīnaṃ taduttarapadānaṃ~ ca nippaccante yathāsambhavaṃ. Satassa dvikaṃ tad idaṃ hoti dvisataṃ; satassa tikaṃ tad idaṃ hoti tisataṃ; satassa catukkaṃ tad idaṃ hoti catusataṃ; satassa pañcakaṃ tad idaṃ hoti pañcasataṃ; satassa chakkaṃ tad idaṃ hoti chasataṃ; satassa sattakaṃ tad idaṃ hoti sattasataṃ; satassa aṭṭhakaṃ tad idaṃ hoti aṭṭhasataṃ; satassa navakaṃ tad idaṃ hoti navasataṃ; satassa dasakaṃ tad idaṃ hoti dasasataṃ, sahaṣṣaṃ hoti.

"sataṃ " and "sahaṣṣaṃ": occur in D I 13, 15-19 as quoted under V. 36 above.

Rule 51: B<sub>1</sub>, T read uttari for uttariṃ. B<sub>1</sub>, Cd, S<sub>1</sub>, S<sub>2</sub>, T add gaṇassa after dasassa. T adds gaṇassa after satassa; sahaṣṣa; dasasahaṣṣa; satasahaṣṣa and dasasatasahaṣṣa. B<sub>1</sub> reads koṭṭisatasahaṣṣa sataguṇitaṃ katvā pakoṭṭi hoti for koṭṭisatahassānaṃ (which should be corrected to -satasahaṣṣānaṃ) sataṃ pakoṭṭi hoti. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> add caggahaṇaṃ visesanatthaṃ (the word ca is used to indicate distinction) in the vutti. "sataṃ" "sahaṣṣaṃ" and "satasahaṣṣaṃ" occur in

D I 13, 15-19 as quoted under V. 36 above. "koṭi": occurs in Bv I 64 as follows:-

"cattāro te asaṅkheyyā koṭi yesaṃ na ñāyati  
sattakāyo ca ākāso cakkavālā c'annantakā  
buddhaṇaṇaṃ appameyyaṃ na sakkā ete vijānituṃ".

"pakoṭi": occurs in Mp V 62, 8-13 as follows:-  
"yath'eva hi sataṃ satasahassāni koṭi hoti, evaṃ sataṃ  
satasahassakoṭiyo pakoṭi nāma hoti, sataṃ satasahassa-  
pakoṭiyo koṭippakoṭi nāma, sataṃ satasahassakoṭippako-  
ṭiyo nahutaṃ, sataṃ satasahassanahutāni ninnahutaṃ,  
sataṃ satasahassaninnahutāni ekaṃ abbudaṃ, tato vīsa-  
tiguṇaṃ nirabbudaṃ".

Rule 52: T adds yāni rūpāni; tāni after anīṭṭhanāmadhe-  
yyāni. T, B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read akkhobhiṇī for akkhobhinī. T  
reads akkhobhiṇīsatasahassānaṃ sataṃ: bindu (a hundred  
of one hundred thousand akkhobhiṇī-s: bindu) for  
bindu; bindusatasahassānaṃ sataṃ: abbudaṃ (a hundred of  
one hundred thousand bindu-s: abbudaṃ) for abbudaṃ;  
abbudasatasahassānaṃ sataṃ: nirabbudaṃ (a hundred of  
one hundred thousand abbuda-s: nirabbudaṃ) for  
nirabbudaṃ; nirabbudasatasahassānaṃ sataṃ: ahaṇaṃ (a  
hundred of one hundred thousand nirabbuda-s: ahaṇaṃ)  
for ahaṇaṃ; ahaṇasatasahassānaṃ sataṃ: ababaṃ (a  
hundred of one hundred thousand ahaṇa-s: ababaṃ) for  
ababaṃ; ababasatasahassānaṃ sataṃ: aṭaṭaṃ (a hundred of  
one hundred thousand ababa-s: aṭaṭaṃ) for aṭaṭaṃ;  
aṭaṭasatasahassānaṃ sataṃ: sogandhikaṃ (a hundred of

one hundred thousand aṭaṭa-s : sogandhikaṃ) for  
 sogandhikaṃ; sogandhikasatasahasśānaṃ sataṃ; uppalaṃ (a  
 hundred of one hundred thousand sogandhika-s : uppalaṃ)  
 for uppalaṃ; uppalasatasahasśānaṃ sataṃ; kumudaṃ (a  
 hundred of one hundred thousand uppala-s: kumudaṃ) for  
 kumudaṃ; kumudasatasahasśānaṃ sataṃ; puṇḍarīkaṃ (a  
 hundred of one hundred thousand kumuda-s: puṇḍarīkaṃ)  
 for puṇḍarīkaṃ; puṇḍrikasatasahasśānaṃ sataṃ; padumaṃ  
 (a hundred of one hundred thousand puṇḍarīka-s:  
 padumaṃ) for padumaṃ; padumasatasahasśānaṃ sataṃ;  
 kathānaṃ (a hundred of one hundred thousand paduma-s :  
 kathānaṃ) for kathānaṃ; kathānasatasahasśānaṃ sataṃ;  
 mahākathānaṃ (one hundred of one hundred thousand  
 kathāna-s: mahākathānaṃ) for mahākathānaṃ and mahāka-  
 thānasatasahasśānaṃ sataṃ; asaṅkheyyaṃ (a hundred of  
 one hundred thousand mahākathāna-s: asaṅkheyyaṃ) for  
 asaṅkheyyaṃ; B<sub>1</sub> : asaṅkheyyaṃ. It may be noted here  
 that Aggavaṃsa<sup>68</sup> remarks that the order of numbers in

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68. "akkhobhanī ca bindu ca abbudaṇ ca nirabbudaṃ  
 ahahaṃ ababaṇ c'eva aṭaṭaṇ ca sugandhikaṃ  
 uppalaṃ kumudaṇ c'eva padumaṃ puṇḍarīkaṃ tathā  
 kathānaṃ mahākathānaṃ asaṅkheyyaṇ ti bhāsito  
 kamo Kaccāyane eso, pāḷiyā so virujjhati,  
 pāḷiyan tu kamo evaṃ veditabbo; nirobbudā  
 ababaṃ aṭaṭaṃ ahahaṃ kumudaṇ ca sugandhikaṃ  
 uppalaṃ puṇḍarīkaṇ ca padumaṃ ti Jino bravi"  
 Sadd 802, 13-20.

Kaccāyana-vyākaraṇa is wrong, not keeping with the Pāli i.e. Tipiṭaka, but Buddhappiya<sup>69</sup> follows Kaccāyana.

"koṭi": occurs in Bv I 64 as quoted under V. 51 above. "pakoṭi" "koṭipakoṭi" "nahutaṃ" and "ninnahutaṃ": occur in Mp V 62, 8-13 as quoted under V. 51. "akkhobhiṇī": occurs in Ja V 322, 20-21 as follows:-

"kass'esā mahatī senā piṭṭhito anuvattati

akkhobhaṇī अपरियन्ता सागरास्सेवा ūmiyo".

"abbudaṃ" "nirabbudaṃ" "ahahaṃ" "ababaṃ" "aṭaṭaṃ" "sogandhikaṃ" "uppalāṃ" "kumudaṃ" "padumaṃ" and "puṇḍarīkaṃ" : occur in S I 152, 6-17 as follows:- "na tv'eva eko abbudo nirayo, seyyathā pi bhikkhu vīsati abbudā nirayā evaṃ eko nirabbudanirayo, seyyathā pi bhikkhu vīsati nirabbudā nirayā evaṃ eko ababo nirayo, seyyathā pi bhikkhu vīsati ababā nirayā evaṃ eko aṭaṭo nirayo, seyyathā pi bhikkhu vīsati aṭaṭā nirayā evaṃ eko ahaho nirayo, seyyathā pi bhikkhu vīsati ahaha nirayā evaṃ eko kumudo nirayo, seyyathā pi bhikkhu vīsati kumudā nirayā evaṃ eko sogandhiko nirayo, seyyathā pi bhikkhu vīsati sogandhikā nirayā evaṃ eko uppalanirayo, seyyathā pi bhikkhu vīsati uppalakā nirayā evaṃ eko puṇḍariko nirayo, seyyathā pi bhikkhu vīsati puṇḍarīkā nirayā evaṃ eko padumo nirayo".

"asaṅkheyyaṃ" : occurs in Ja I 30, 3-4 as follows:-  
"dīpaṅkarassa pana bhagavato aparabhāge ekaṃ  
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69. See, Rūp 235, 16-18.



asaṅkheyyaṃ atikkamitvā koṇḍaṇṇo nāma satthā udapādi".

Rule 53: "gotamo" : occurs in Vin III 1, 9-12 as quoted under V.1. "vāsītṭho": occurs in D III 80, 9-11 as quoted under IV. 2. "venateyyo" : occurs in Ja VI 260, 13-16 as quoted under IV. 2. "ālasyaṃ": occurs in A V 136, 6 (v.l.) as quoted under II. 5. 23. "ārogyaṃ": occurs in Sn 749 as quoted under II.5.23.

Rule 54: B<sub>1</sub>, S<sub>1</sub> add ca after vibhāgatthe. T reads dvīhi vibhāgehi: dvidhā (by two divisions: dvidhā) for dvidhā; tīhi vibhāgehi: tidhā (by three divisions: tidhā) for tidhā and catūhi vibhāgehi: catudhā (by four divisions: catudhā) for catudhā. B<sub>1</sub> adds chadhā; S<sub>1</sub>: chadhā; saḥassadhā; T:...chadhā.... sattadhā; ... aṭṭhadhā;... navadhā;... dasadhā after pañcadhā. T reads suttana vibhāgena: suttaso (by division of suttas: suttaso) for suttaso.

"dvidhā" "tidhā" "catudhā" and "pañcadhā" : occur in D II 341, 3-5 as follows:- "araṇisaḥitaṃ dvidhā phālesi, tidhā phālesi, catudhā phālesi, pañcadhā phālesi, dasadhā phālesi". "suttaso": occurs in A III 237, 15-18 as quoted under II. 1.54. "byañjanaso" : occurs in A II 160, 22-23 as follows:- "addhamāsūpasampannena me āvuso atthapaṭṭisambhidā sacchikatā adhiso vyañjanaso". "padaṣo": occurs in Vin IV 14, 16-18 as quoted under II. 1.54.

Rule 55: B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T add tasmā pakārā: tathā (by that manner: tathā) and tassa pakārassa: tathā (of that manner: tathā) after tassa pakārassa: tathā. S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub> add yathā; T: yo pakāro: yathā (in which manner: yathā) before sabbathā. T reads sabbo pakāro: sabbathā (by all means: sabbathā) for sabbathā; añño pakāro: aññathā (by another manner: aññathā) for aññathā and itaro pakāro: itarathā (by another manner: itarathā) for itarathā. B<sub>1</sub> reads thatthāpaccayo for thattāpaccayo;<sup>70</sup> but Aggavaṇṇa reads tatthāpaccayo. "Some teachers prefer the word-analysis beginning with 'so viya pakāro: tatatthā'. The suffix tatthā is not often used in the words of the Buddha; (but) the suffix of the pair of ta is used such as tathābhāvo tathattaṃ, aññathattaṃ etc" : Aggavaṇṇa quotes A I 152, 8-9 and D I 175, 20-21 to support his view.<sup>71</sup> T reads so

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70. Rūp also reads thattāpaccayo.

71. "keci pana garū 'so viya pakāro tatatthā' ti ādikaṃ nibbavacanaṃ icchanti, sabbam etaṃ manasikātabbaṃ. Tatthāpaccayo pavacane appasiddho tayugapaccayo pasiddho, taṃ yathā : tathābhāvo tathattaṃ, evaṃ aññathattaṃ icc ādi; ca "tthitassa aññathattaṃ paññāyati; tathattāya paṭipajjati ti ca ādini nidassanāni bhavanti, tattha tathattāya ti tathābhāvāya ti attho" Sadd 805, 16-22.

pakāro : tathattā; taṃ pakāraṃ : tathattā; yo pakāro : yathattā; yaṃ pakāraṃ : yathattā; añño pakāro: aññathattā; aññaṃ pakāraṃ: aññathattā; sabbo pakāro : sabbathattā; sabbaṃ pakāraṃ: sabbathattā; itaro pakāro: itarathattā; itaraṃ pakāraṃ: itarathattā for so viya pakāro : tathattā; yathattā; aññathattā; itarathattā; asabbathattā which should be corrected to sabbathattā. B<sub>1</sub> : so pakāro: tathattā. Evaṃ yathattā; sabbathattā; aññathattā; itarathattā.

"tathā" and "yathā": occur in M I 111, 16-17 as follows:- "yathā no bhagavā byākareyya tathā naṃ dhāreyyātha". "sabbathā": occurs in M I 364, 3-4 as follows:- "na tv'eva tāva ariyassa vinaye sabbenā sabbaṃ sabbathā sabbaṃ vohārasamucchedo hoti". "aññathā": occurs in Vin III 90, 23-24 as follows:-

"aññathā santaṃ attānaṃ aññathā yo pavedaye

nikacca kitavasseva bhuttaṃ theyyena tassa taṃ".

"itarathā" : occurs in Sp 266, 8 as follows:- "itarathā hi dukkaṭaṃ siyā".

Rule 56: T, B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> add kassa pakāraṃ: kathaṃ (of which sort: kathaṃ) after kasmā pakārā: kathaṃ and add imassa (T: assa) pakāraṃ: itthaṃ (of this (that) kind: itthaṃ) after asmā pakārā: itthaṃ. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read imassa; imasmā; imasmiṃ for assa; asmā; asmiṃ respectively.

"kathaṃ": occurs in Ja VI 13, 13-14 as follows:-

"devatā nu'si gandhabbo adu sakko purindado

ko vā tvaṃ kassa vā putto kathaṃ jānemu taṃ mayaṃ".

"itthaṃ": occurs in D I 34, 19-20 as follows:-"itth'eke

sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpenti".

Rule 37: B<sub>1</sub>, T, S<sub>1</sub>, S<sub>2</sub> add ārogyaṃ after ālasyaṃ. B<sub>1</sub>,

S<sub>1</sub>, S<sub>2</sub> add manteyyo; kunteyyo after bhaggavo.

"ābhidhammiko": occurs in Nidd I 238, 5-6 as quoted under V.8 above. "venateyyo": occurs in Ja VI

260, 13-16 as quoted under IV. 2. "vāsiṭṭho": occurs in

D III 80, 9-11 as quoted under IV. 2. "ālasyaṃ" :

occurs in A V 136, 6 (v.l.) as quoted under II.

5.23. "ārogyaṃ": occurs in Sn 749 as quoted under II.

5.23. "bhaggavo" : occurs in M II 52, 8-9 as quoted under V.5 above.

Rule 38: S<sub>2</sub> reads e-ovuddhiāgamo B<sub>1</sub>: e-ovuddhāgamo for

vuddhiāgamo. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T read nyāyaṃ'adhīte<sup>72</sup> (one

studies the logic) for nyāye niyutto. B<sub>1</sub>, T read veyyā-

vaccho for veyyāvacco. T add y-ūnaṃ iti kim atthaṃ...

gotamo. Thāne ti kim atthaṃ? Visaye niyutto: vesayiko;

sumanassa bhāvo: somanassaṃ (why the word y-ūnaṃ (i and

u) is used? For, in the following example, the

lengthening is not found:...gotamo. Why the word thāne

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72. Nyp also reads the same.

is used? For, in the following example, the lengthening is not found: "one who is tied to sensual pleasure: vesayiko; the state of happiness: somanassaṃ) after dovāriko.

"veyyākaraṇiko": occurs in D I 88, 6-8 as quoted under V.9. "dovāriko": occurs in Ap 302, 1-3 as quoted under V. 8.

Rule 59: B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T omit ri<sup>73</sup> in the rule. T, S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub> read isissa bhāvo:ārisyaṃ (S<sub>1</sub>, S<sub>2</sub>: āriṣsaṃ) (the state of hermit: ārisyaṃ) for āriṣsaṃ which should be read as ārisyaṃ as T and B<sub>1</sub><sup>74</sup>; iṇassa bhāvo: ānyaṃ (the state of debt: ānyaṃ) for ānyaṃ; usabhassa bhāvo: āsabhaṃ (the state of manliness: āsabhaṃ) for āsabhaṃ; ujuno bhāvo: ajjavaṃ<sup>75</sup> (T: ājjavaṃ) (the state of honest: ajjavaṃ) for ājjavaṃ which should be read as ajjavaṃ. It may be noted here that Aggavaṃsa remarks that according to the intention of the Buddha the sound ā of ājjava should be elided; for, the sound ā is mostly found in the masculine form as the word gāraṇa occurs in 'gāraṇo ca nivāto ca'; similarly, in Pāli we find 'ajjava ca maddava ca'; however, the forms ajjavaṃ; gāraṇaṃ; maddavaṃ in neuter are rarely

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73. Nyp and Rūp also omit ri.

74. Nyp and Rūp also read ārisyaṃ.

75. Nyp and Rūp also read ajjavaṃ.

found elsewhere."<sup>76</sup> Therefore the reading *ajjavaṃ* should be accepted here. *B<sub>1</sub>*, *T*, *S<sub>1</sub>*, *S<sub>2</sub>* read *apāyesu jāto: āpāyiko* (one who was born in the state of misery: *āpāyiko*) for *āpāyiko tyādi*. *T* reads *vimatiyā niyutto: vematiko* (one who is tied to the doubt: *vematiko*) for *vemaṇiko* which should be corrected to *vematiko* as shown in all the versions; *upanaye niyutto: opanayiko* (enjoined leading to nibbāna: *opanayiko*) for *opanayiko*; *upamāya niyutto: opamāyiko* (one who belongs to comparison: *opamāyiko*) for *opamāyiko* and *upāye niyutto: opāyiko* (one who belongs to the way: *opāyiko*) for *opāyiko*.

"*āsabhaṃ*": occurs in *S II* 27, 25-26 as follows:-  
 "dasabalasamannāgato bhikkhave tathāgato catūhi ca ves-  
 ārajjehi samannāgato āsabhaṃ ṭhānaṃ paṭijānāti".

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 76. "ujuno bhāvo ājjavan ti ca, idaṃ akkharacintakānaṃ rucivasena vuttaṃ, sogatamatavasena pana 'ujuno bhāvo ājjavo' ti ākāro rassattam āpajjati so ca saddapulliṅgattaṃ yebhuyyena. "gāravo ca nivāto cā" ti ettha gāravasaddo viya, tathā hi "ājjavo ca maddavo cā" ti pāḷi dissati, appakavasena pana ājjavaṃ gāravaṃ maddavan ti yathā katthaci dissati" *Sadd* 807, 15-21, see also *Rūp* 222, 17-19 "ujuno bhāvo ājjavaṃ, muduno bhāvo maddavaṃ icc atra āttaṃ cā ti naṃhi ikār'ukārānaṃ āttaṃ avibhāvo saṃyoge ādirassattaṃ cā".

"ajjavam": occurs in A I 94, 24 as follows:-  
 "ajjavañ ca maddavañ ca". "āpāyiko": occurs in It 11,  
 10-15 as follows:-

"āpāyiko nerayiko kappat̃tho saṅghabhedako  
 vaggārāmo adhammat̃tho yogakkhemato dham̃sati  
 saṅgham̃ samaggaṃ bhitvāna kappam̃ nirayamhi paccati".

"vematiko": occurs in Vin II 51, 11 as follows:-  
 "ekāya āpattiyā vematiko". "opāyiko" : occurs in Vin I  
 45, 35-37 as follows:- "sāhū'ti vā lahū'ti vā  
 opāyikan'ti vā paṭirūpan ti vā pāsādikena sampadehīti  
 vā kāyena viññāpeti".

Rule 60: majjha- should be read as majjhe- as shown in  
 all the versions. T reads aṅgamagadhēsu issaro: aṅgamā-  
 gadhiko (one who is chief in Aṅga and Magadha: aṅga-  
 māgadhiko) for aṅgamāgadhiko and urabbhamage hantvā  
 jīvati ti orabbhamāgaviko (one who lives by killing  
 rams and animals: orabbhamāgaviko) for orabbhamāgaviko.  
 T, Cd, S<sub>1</sub>, S<sub>2</sub> add aṅguliyā;<sup>77</sup> B<sub>1</sub>: aṅgulī after koṭarā-  
 vanaṃ. B<sub>1</sub>, S<sub>2</sub> add caśaddaggahaṇena apaccayesu cā ti  
 atthaṃ samucceti (by the force of the word ca the  
 meanings of non-suffix ones also are covered) after  
 yojetabbā.

"khantī paramaṃ tapo titikkhā": occurs in Dhṛp 148  
 as quoted under I. 3.3. "aṅjanāgiri": occurs in Ja VI

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77. Nyp also records aṅguliyā.

264, 27-28 as follows:- "... kālāpabbataṃ nāma  
 añjanagirim̐ gantvā avassutiṃ cari kilesāvassutiṃ  
 bhattupariyesanaṃ carati". "pag eva": occurs in Ja III  
 111, 19-21 as quoted under I. 5.2. "sumedhaso": occurs  
 in A II 70, 10-11 as quoted under V. 21. "bhovādi nāma  
 so hoti": occurs in Dhṃ 396 as quoted under I.3.4.

Rule 61: sukhasseyyaṃ should be corrected to  
 sukhaseyyaṃ. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> add sukhakāri sīlaṃ after  
 dānaṃ. T reads kāliṅgiko for kāliṅgo.<sup>78</sup> T, B<sub>1</sub> read  
 māgadhiṃ for māgadho.<sup>78</sup> S<sub>2</sub> reads hantukāmo for gantu-  
 kāmo. Bhikkhū should be corrected to bhikkhu. S<sub>1</sub>, S<sub>2</sub>  
 add muttamo after bhagavatā. B<sub>1</sub> adds ājjavaṃ; T:  
 ājjavaṃ after āsabhaṃ. B<sub>1</sub>, T, S<sub>2</sub>, Cd read varārisyaṃ;  
 parārisyaṃ for varārissaṃ; parārissaṃ. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T  
 add yāni before tāni. T adds uggahetvā after  
 uggacchati. B<sub>1</sub> reads diguṇaṃ for digunnaṃ. B<sub>1</sub>, T add  
 cittaṃ after sabbasetṭho. Yathānuparodhena should be  
 read as yathājinavacanānuparodhena. All the versions  
 add sabbattha before yojetabbā.

"kāliṅgo": occurs in Ja IV 232, 23-26 as follows:-

"rājā kāliṅgo cakkavattī  
 dhammena paṭhavim anusāsaṃ  
 agamaṃ bodhisamīpaṃ  
 nāgena mahānubhāvena".

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78. Nyp also reads kāliṅgo and māgadho.

"māgadhiṃ": occurs in Vin I 35, 37-36, 1-2 as



quoted under V. 7 above. "kattukāmo": occurs in Vin IV 58, 16-18 as follows:- "evaṃ vadeyyā' ti upasampannena saṅghena sammataṃ bhikkhunovādakaṃ avaṇṇaṃ kattukāmo ayasaṃ kattukāmo maṅkuṃ kattukāmo evaṃ vadeti". "kumbhakāraputto": occurs in Vin III 41, 5-6 as follows:- "āyasmāpi dhaniyo kumbhakāraputto tiṇakuṭikaṃ karitvā vassaṃ upagañchi". "vutto bhagavatā" : occurs in It 1, 16 as follows:- "ayampi attho vutto bhagavatā iti me suttaṃ". "vedallaṃ": occurs in Vin III 8, 6-8 as quoted under III. 5. "diguṇaṃ": occurs in Vin I 289, 1-3 as quoted under V. 37 above.

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Rule 62: B<sub>1</sub> reads ā-ī-ūvuddhi ca for a-i-uavuddhi ca hoti and omits the examples i.e. abhidhammiko; vinatēyyo; uḷumpiko in the vutti, but B<sub>2</sub> adds a-i-u iti avuddhi after olumpiko. However, Buddhappiya explains the word ca in the rule to signify the addition of avuddhi or restriction of it<sup>79</sup> which support B<sub>2</sub>, T and Senart, but Suttaniddesapāṭha interprets the word ca to signify the addition of lengthening ā - ī - ū which

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79. "casaddaggahaṇaṃ'vuddhisampiṇḍanatthaṃ, avadhāra-  
ṇatthaṃ vā" Rūp 204, 16 see also Sadd 810, 23-25.

is originally retained in the Kacc-v as follows:- "ā-ī-ū-vuddhi cā ti and records the variant reading 'a-i-u-vuddhi' also, but it is not favourable".<sup>80</sup> This reading supports B<sub>1</sub>. B<sub>1</sub> reads purimajanapadesu jātā ti porimajānapadā; T, S<sub>1</sub>, S<sub>2</sub> : purī ca janapadā ca; purījanapadā; purījanapadesu jātā; porījanapadā (S<sub>1</sub>, S<sub>2</sub> : porījanapadā) for puri ca janapado ca; purījanapadā, purījanapadesu jātā; porajānapadā. Sattahaṃ; sattahe should be read as sattāhaṃ; sattāhe. S<sub>1</sub>, S<sub>2</sub> read cātuviṃṣiko; B<sub>1</sub> : cātuviṃṣikā for cātuveṃṣiko.

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80. "idha caggahaṇaṃ ā-ī-ūvuddhiyo sampiṇḍeti. Ten āha vuttiyaṃ 'ā-ī-ū - vuddhi cā' ti. A-i-u-vuddhī tipī pāṭho atthi. So na sundaro" Sdp 209, 23-25.

### Ākhyāta-kappa

Ākhyātasāgaram̐ athajjatanī taraṅgaṃ  
 Dhātujjalam̐ vikaraṇāgamakālamīṇaṃ  
 Lopānubandharayaṃ atthavibhāgatīraṃ  
 Dhīrā taranti kavino puthubuddhināvā;  
 Vicittasaṅkhārāparikkhitaṃ imaṃ  
 Ākhyātasaddaṃ vipulaṃ asesato  
 Panamya sambuddhaṃ anantagocaraṃ  
 Sugocaraṃ yaṃ vadato suṇātha me.

By means of wide boat of intelligence the learned well-versed persons cross the ocean of ākhyāta (verb) the waves of which are ajjattani (arolist), water is dhātu (root), fishes are vikaraṇa, āgama (augment), and kāla (tense), currents are lopa (elision) and anubandha (indicatory letter) and shores are the distinctions of meaning. Salutation to the Fully Enlightened One within whose range of knowledge lies the infinity; I am describing the words of ākhyāta which are unfolded and easily accessible (to all), entirely and widely, please listen to me.

[1] Atha pubbāni vibhattīnaṃ cha parassapadāni. 40B.

Atha sabbāsaṃ vibhattīnaṃ yāniyāni pubbāni cha padāni tānitāni parassapadasaṇṇāni honti. Taṃ yathā: ti anti; si tha; mi ma. Parassapadaṃ icc anena kv attho? Kattari parassapadaṃ (VI. 2.25).

[1] Then, the first six terminations of the case-endings are called active terminations.

Then, the first six terminations of all case-endings are called active terminations. They are: 'ti' 'anti' 'si' 'tha' 'mi' 'ma'. What is the use of the term parassapada?: (It is useful) for, it will be used in the rule 'Kattari parassapadam (VI. 2.25)'.

[2] Parāṇy attanopadāni.

409

Sabbāsaṃ vibhattīnaṃ yāniyāni parāṇi cha tānitāni attanopadāni honti. Taṃ yathā: te ante; se vhe; e mhe. Attanopadam icc anena kv attho? Attanopadāni bhāve ca kammaṇi (VI. 4.37).

[2] The latter are attanopada-s.

The latter six terminations in each set of the case-endings are called passive terminations. They are: 'te' 'ante' 'se' 'vhe' 'e' 'mhe'. What is the use of the term attanopada?: (It is useful) for, it will be used in the rule 'Attanopadāni bhāve ca kammaṇi (VI. 4.37)'.

[3] Dve dve paṭhama-majjhim'uttamapurisā. 410

Tāsaṃ sabbāsaṃ vibhattīnaṃ parassapadānaṃ attanopadānaṃ ca dvedve padāni paṭhama-majjhimā-uttamapurisa-saṇṇāni honti. Taṃ yathā: ti anti iti paṭhamapurisā; si tha iti majjhimapurisā; mi ma iti uttamapurisā; attanopadānapi te ante iti paṭhamapurisā; se vhe iti majjhimapurisā; e mhe iti uttamapurisā; evaṃ sabbattha. Paṭhama-majjhim'uttamapurisā icc anena kv attho? Nāmaṃhi payujjamānēpi tulyādhikaraṇe paṭhamo; Tumhe majjhimō; Amhe uttamo (VI. 1. 5,6,7).

[3] Two pairs [of] paṭhama, majjhima and uttama purisa-s.

Among the active and passive terminations out of all case-endings the pairs of each are called the third person, second person and first person. They are: the third person of active terminations: 'ti' and 'anti'; the second person of active terminations: 'si' and 'tha'; the first person of active terminations: 'mi' and 'ma'; the third person of passive terminations: 'te' and 'ante'; the second person of passive terminations: 'se' and 'vhe'; the first person of passive terminations: 'e' and 'mhe' (respectively); similarly elsewhere. What is the use of the terms paṭhama majjhima and uttama?: (They are useful) for, they will be used in the rules 'Nāmaṃhi payujjamānepi tulyādhi-karaṇe paṭhamo; Tume majjhimo; Amhe uttamo (VI. 1.5,6,7)'. .

[4] Sabbesaṃ ekābhiddhāne paro puriso. 411

Sabbesaṃ tiṇṇaṃ paṭhama-majjhima-uttama-purisaṇaṃ ekābhiddhāne paro puriso gahetabbo. So ca paṭhati te ca paṭhanti tvañ ca paṭhasi tumhe ca paṭhatha ahañ ca paṭhāmi mayaṃ paṭhāma; so pacati te ca pacanti tvañ ca pacasi tumhe ca pacatha ahañ ca pacāmi mayaṃ pacāma; evaṃ sesāsu vibhattīsu paro puriso yojetabbo.

[4] In single reference to all, the last purisa (is to be used).

In speaking about all the three (third, second and

first) persons in one expression we must use the last person only. For example 'he reads' 'they also read' 'you also read' 'you all also read' 'I also read' 'we read'; 'he cooks' 'they also cook' 'you also cook' 'you all also cook' 'I also cook' 'we cook'; similarly elsewhere.

[5] Nāmaṃhi payujjamānēpi tulyādhikaraṇe paṭhamo. 412

Nāmaṃhi payujjamānēpi appayujjamānēpi tulyādhikaraṇe paṭhamo puriso hoti. So gacchati; te gacchanti. Appayujjamānēpi: gacchati; gacchanti. Tulyādhikaraṇe ti kim atthaṃ? Tena hānase tvaṃ devadattena.

[5] Also when a noun agreeing with the verb is used, the third person is used.

When a noun agreeing with the verb is either used or not, the third person is used. For example 'so gacchati' 'te gacchanti'. When a noun is not used: 'gacchati' 'gacchanti'. Why 'agreeing with the verb'? For the rule is not applicable to the following: 'tena hānase tvaṃ devadattena'.

[6] Tumhe majjhimo. 413

Tumhe payujjamānēpi appayujjamānēpi tulyādhikaraṇe majjhimo puriso hoti. Tvaṃ yāsi; tumhe yātha. Appayujjamānēpi: yāsi; yātha. Tulyādhikaraṇe ti kim atthaṃ? Tayā paccate odano.

[6] In the case of tumha the second person is prescribed.

When the word *tumha* agreeing with the verb is either used or not, the second person is laid down. For example 'tvam̐ yāsi' 'tumhe yātha'. When the word *tumha* is not used: 'yāsi' 'yātha'. Why 'agreeing with the verb'? For, to the following example this rule is not applicable: 'taya̐ paccate odano'.

[7] *Amhe uttamo.*

414

*Amhe payujjamānēpi appayujjamānēpi tulyādhikaraṇe uttamo puriso hoti. Aham̐ yajāmi; mayam̐ yajāma. Appayujjamānēpi: yajāmi; yajāma. Tulyādhikaraṇe ti kim attham̐? Maya̐ ijjate buddho.*

(7) With relation to *amha* first person is prescribed.

When the word *amha* agreeing with the verb is either used or not, the first person is laid down. For example 'aham̐ yajāmi' 'mayam̐ yajāma'. When the word *amha* is not used: 'yajāmi' 'yajāma'. Why 'agreeing with the verb'? For, to the following example this rule is not applicable: 'maya̐ ijjate buddho'.

[8] *Kāle.*

415

*Kāle icc etam̐ adhikārattham̐ veditabbam̐.*

(8) In the sense of time.

This is the governing rule.

[9] *Vattamānā paccuppanne.*

416

*Paccuppanne kāle vattamānāvibhatti hoti. Pāṭali-puttam̐ gacchati; sāvatthim̐ pavisati; viharati jetavane.*

(9) The present case-ending should be used in the sense of present.

The present case-ending is to be used to denote present time. For example 'pāṭaliputtaṃ gacchati' 'sāvattthiṃ pavisati' 'viharati jetavane'.

[10] Ānatyāsiṭṭhe'nuttakāle pañcamī. 417

Ānatty atthe ca āsiṭṭhatthe ca anuttakāle pañcamī-vibhatti hoti. Karotu kusalaṃ; subhaṃ te hotu.

(10) The imperative should be used to express a command and blessing, when time is not referred to.

The imperative is used to denote a command and blessing irrespective of time. For example 'karotu kusalaṃ' 'subhaṃ te hotu'.

[11] Anumatiparikappatthesu sattamī. 418

Anumaty atthe ca parikappatthe ca anuttakāle sattamī-vibhatti hoti. Tvaṃ gaccheyyāsi; kiṃ ahaṃ kareyyāmi?

(11) The optative is used to express consent and decision.

The optative is used to denote consent and decision, when time is not referred to. For example 'tvaṃ gaccheyyāsi' 'kiṃ ahaṃ kareyyāmi'.

[12] Apaccakkhe parokkhātīte. 419

Apaccakkhe atīte kāle parokkhāvibhatti hoti. Supine kila evaṃ āha; evaṃ kila porāṇā āhu.

(12) The past perfect is used to express a past event of indefinite time.

The past perfect is used to denote a past event of indefinite time. For example 'supine kila evaṃ āha'



'evaṃ kila porāṇā āhu'.

[13] Hīyoppabhutipaccakkhe hīyattani. 420

Hīyoppabhuti atīte kāle paccakkhe vā apaccakkhe vā hīyattanīvivibhatti hoti. So maggaṃ agamā; te agamu maggaṃ.

(13) The past imperfect is used in the sense of 'noticed before yesterday'.

The past imperfect is used in the sense of past before yesterday noticed or unnoticed. For example 'so maggaṃ agamā' 'te agamu maggaṃ'.

[14] Samīpe'jjatani. 421

Ajjappabhuti atīte kāle paccakkhe vā apaccakkhe vā samīpe ajjatanīvivibhatti hoti. So maggaṃ agamī; te maggaṃ agamuṃ.

(14) The aorist is used in the sense of near (past).

The aorist is used to denote a past event which happened before today noticed or unnoticed by the narrator. For example 'so maggaṃ agamī' 'te maggaṃ agamuṃ'.

[15] Māyoge sabbakāle ca. 422

Hīyattani ajjatanī icc etā vibhattiyo yadā māyoge tadā sabbakāle ca honti. Mā gamā; mā vacā; mā gamī; mā vacī. Casaddaggahaṇena pañcamīvivibhatti hoti. Mā gacchāhi.

(15) And with mā in the sense of all times.

The past imperfect and the aorist cases connected with indeclinable mā are used to denote all times. For example 'mā gamā' 'mā vacā' 'mā gamī' 'mā vacī'. By

the force of *ca* the imperative is also understood. For example 'mā gacchāhi'.

[16] Anāgate bhavissanti.

423

Anāgate kāle bhavissantivibhatti hoti. So gacchissati; so karissati; te gacchissanti; te karissanti.

(16) The future (is laid down) in the sense of 'that which has not yet come'.

The future is used to denote 'an event which has not yet happened'. For example 'so gacchissati' 'so karissati' 'te gacchissanti' 'te karissanti'.

[17] Kiriyātipanne'tīte kālātipatti.

424

Kiriyātipannamatte atīte kāle kālātipattivibhatti hoti. So ce taṃ yānaṃ alabhissā agacchissā; te ce taṃ yānaṃ alabhissamsu agacchissamsu.

(17) The conditional tense is used to express the incompleteness of an action which occurred in the past.

The conditional tense is used to denote the incompleteness of an action which occurred in the past. For example 'so ce taṃ yānaṃ alabhissā agacchissā' 'te ce taṃ yānaṃ alabhissamsu agacchissamsu'.

[18] Vattamānā ti anti si tha mi ma te ante se vhe e mhe.

425

Vattamānā icc esā sannā hoti ti, anti; si, tha; mi, ma; te, ante; se, vhe, e, mhe; icc etesaṃ dvādasannaṃ padānaṃ. Vattamānā icc anena kv attho? Vattamānā paccuppanne (VI. 1. 9).

(18) The vattamānā constitutes of : 'ti' 'anti' 'si' 'tha' 'mi' 'ma' 'te' 'ante' 'se' 'vhe' 'e' 'mhe'.

'Ti' 'anti' 'si' 'tha' 'mi' 'ma' 'te' 'ante' 'se' 'vhe' 'e' 'mhe' these twelve words are called vattamānā (present tense). What is the use of the term vattamānā? (It is useful) for, it is used in the rule 'Vattamānā paccuppanne (VI. 1.9)'.

[19] Pañcamī tu antu hi tha mi ma taṃ antaṃ ssu vho e āmase. 426

Pañcamī icc esā saññā hoti tu, antu; hi, tha; mi, ma; taṃ, antaṃ; ssu, vho; e, āmase; icc etesaṃ dvādasannaṃ padānaṃ. Pañcamī icc anena kv attho? Ānattyaṣiṭṭhe'nuttakāle pañcamī (VI. 1.10).

(19) The imperative constitutes of: 'tu' 'antu' 'hi' 'tha' 'mi' 'ma' 'taṃ' 'antaṃ' 'ssu' 'vho' 'e' 'āmase'.

'Tu' 'antu' 'hi' 'tha' 'mi' 'ma' 'taṃ' 'antaṃ' 'ssu' 'vho' 'e' 'āmase' these twelve words are called pañcamī (imperative tense). What is the use of the term pañcamī? (It is useful) for, it is used in the rule 'Ānattyaṣiṭṭhe'nuttakāle pañcamī (VI. 1.10)'.

[20] Sattamī eyya eyyuṃ eyyāsi eyyātha eyyāmi eyyāma etha eraṃ etho eyyavho eyyaṃ eyyāme. 427

Sattamī icc esā saññā hoti eyya, eyyuṃ; eyyāsi, eyyātha; eyyāmi, eyyāma; etha, eraṃ; etho, eyyavho; eyyaṃ, eyyāme; icc etesaṃ dvādasannaṃ padānaṃ. Sattamī icc anena kv attho? Anumatiparikappatthesu sattamī (VI. 1. 11).

(20) The optative constitutes of: 'eyya' 'eyyuṃ'

'eyyāsi' 'eyyātha' 'eyyāmi' 'eyyāma' 'etha' 'eraṃ'  
'etho' 'eyyavho' 'eyyaṃ' 'eyyāmhe'.

'Eyya' 'eyyuṃ' 'eyyāsi' 'eyyātha' 'eyyāmi'  
'eyyāma' 'etha' 'eraṃ' 'etho' 'eyyavho' 'eyyaṃ'  
'eyyāmhe' these twelve words are called *sattamī*  
(optative tense). What is the use of the term *sattamī*?:  
(It is useful) for, it is used in the rule  
'Anumatiparikappatthesu *sattamī* (VI. 1.11)'.

[21] Parokkhā a u e ttha a mha ttha re ttho vho i  
mhe. 428

Parokkhā icc esā saññā hoti a, u; e, ttha; a, mha;  
ttha, re; ttho, vho; i, mhe; icc etesaṃ dvādasannaṃ  
padānaṃ. Parokkhā icc anena kv attho? Apaccakkhe  
parokkhātīte (VI. 1.12).

(21) The past perfect constitutes of: 'a' 'u' 'e'  
'ttha' 'a' 'mha' 'ttha' 're' 'ttho' 'vho' 'i' 'mhe'.

'A' 'u' 'e' 'ttha' 'a' 'mha' 'ttha' 're' 'ttho'  
'vho' 'i' 'mhe' these twelve words are called *parokkhā*  
(past perfect). What is the use of the term *parokkhā*?:  
(It is useful), for, it is used in the rule 'Apaccakkhe  
parokkhātīte (VI. 1.12)'.

[22] Hīyattani ā ū o ttha a mha ttha tthuṃ se vhaṃ iṃ  
mhase. 429

Hīyattani icc esā saññā hoti ā, ū; o, ttha; a,  
mha; ttha, tthuṃ; se, vhaṃ; iṃ, mhase; icc etesaṃ dvā-  
dasannaṃ padānaṃ. Hīyattani icc anena kv attho? Hī-  
yoppabhuti paccakkhe hīyattani (VI. 1.13).

(22) The past imperfect constitutes of: 'ā' 'ū' 'o' 'ttha' 'a' 'mhā' 'ttha' 'tthum' 'se' 'vhaṃ' 'im' 'mhase'.

'Ā' 'ū' 'o' 'ttha' 'a' 'mhā' 'ttha' 'tthum' 'se' 'vhaṃ' 'im' 'mhase' these twelve words are called hiyattani (past imperfect). What is the use of the term hiyattani?: (It is useful) for, it is used in the rule 'Hiyoppabhuti paccakkhe hiyattani (VI. 1.13)'.

[23] Ajjatani ī uṃ o ttha im mhā ā ū se vhaṃ a mhe. 430

Ajjatani icc esā saññā hoti ī, uṃ; o, ttha; im, mhā; ā, ū; se, vhaṃ; a, mhe; icc etesaṃ dvādasannaṃ padānaṃ. Ajjatani icc anena kv attho? Samīpe'jjatani (VI. 1.14).

(23) The aorist constitutes of: 'ī' 'uṃ' 'o' 'ttha' 'im' 'mhā' 'ā' 'ū' 'se' 'vhaṃ' 'a' 'mhe'.

'ī' 'uṃ' 'o' 'ttha' 'im' 'mhā' 'ā' 'ū' 'se' 'vhaṃ' 'a' 'mhe' these twelve words are called ajjatani (aorist). What is the use of the term ajjatani?: (It is useful) for, it is used in the rule 'Samīpe'jjatani (VI. 1.14)'.

[24] Bhavissanti ssati ssanti ssasi ssatha ssāmi ssāma ssate ssante ssase ssavhe ssaṃ ssāmhe. 431

Bhavissanti icc esā saññā hoti ssati, ssanti; ssasi, ssatha; ssāmi; ssāma; ssate, ssante; ssase, ssavhe; ssaṃ ssāmhe; icc etesaṃ dvādasannaṃ padānaṃ. Bhavissanti icc anena kv attho? Anāgate bhavissanti (VI. 1. 16).

(24) The future constitutes of: 'ssati' 'ssanti'

'ssasi' 'ssatha' 'ssāmi' 'ssāma' 'ssate' 'ssante'  
'ssase' 'ssavhe' 'ssam' 'ssāmhe'.

'Ssati' 'ssanti' 'ssasi' 'ssatha' 'ssāmi' 'ssāma'  
'ssate' 'ssante' 'ssase' 'ssavhe' 'ssam' 'ssāmhe'  
these twelve words are called bhavissanti (the future).  
What is the use of the term bhavissanti?: (It is  
useful) for, it is used in the rule 'Anāgate  
bhavissanti (VI. 1.16)'.

[25] Kālātipatti ssā ssaṃsu sse ssatha ssaṃ ssamhā  
ssatha ssiṃsu ssase ssavhe ssaṃ ssāmhasse. 432

Kālātipatti icc esā sannā hoti ssā, ssaṃsu; sse,  
ssatha; ssaṃ, ssamhā; ssatha, ssiṃsu; ssase, ssavhe;  
ssaṃ, ssāmhasse; icc etesaṃ dvādasannaṃ padānaṃ.  
Kālātipatti icc anena kv attho? Kiriyātipanne'tīte  
kālātipatti (VI. 1.17).

(25) The conditional constitutes of: 'ssā' 'ssaṃsu'  
'sse' 'ssatha' 'ssaṃ' 'ssamhā' 'ssatha' 'ssiṃsu' 'ssase'  
'ssavhe' 'ssaṃ' 'ssāmhasse'.

'Ssā' 'ssaṃsu' 'sse' 'ssatha' 'ssaṃ' 'ssamhā'  
'ssatha' 'ssiṃsu' 'ssase' 'ssavhe' 'ssaṃ' 'ssāmhasse'  
these twelve words are called kālātipatti  
(conditional). What is the use of the term kālāti-  
patti?: (It is useful) for, it is used in the rule  
'Kiriyātipanne'tīte kālātipatti (VI. 1.17)'.

[26] Hīyattani - sattamī - pañcamī - vattamānā  
sabbadhātukaṃ. 433

Hīyattanādayo catasso sabbadhātukasannā honti.  
Agamā; gaccheyya; gacchatu; gacchati. Sabbadhātuka icc

anena kv attho? Ikārāgamo asabbadhātukamhi (VI. 4.35).

Iti ākhyātakappe paṭhamo kaṇḍo.

(26) The past imperfect, the optative, the imperative and the present are called sabbadhātuka.

The four tenses beginning with the past imperfect are called sabbadhātuka (applicable to the entire roots). For example 'agamā' 'gaccheyya' 'gacchatu' 'gacchati'. What is the use of the term 'sabbadhātuka'? (It is useful) for it is used in the rule 'Ikārāgamo asabbadhātukamhi (VI. 4.35)'.

Here ends the first section in the chapter on ākhyāta (verb).

## Notes VI.1

This first section of ākhyāta covers 26 rules. The word ākhyāta is derived from ā + khyā + ta<sup>1</sup> (ā means forth, towards, to; khyā means to speak, to talk, to tell; the suffix ta indicates the past). Buddhappiya gives the meaning of ākhyāta as: "The pada indicating action is called ākhyāta because it narrates the action"<sup>2</sup> ... "the word indicating action having three kāla-s, three purisa-s, having three kāraka-s and no gender, (and) having two vacana-s, is called ākhyāta".<sup>3</sup> A.P. Buddhadatta explains it as: "Verbs are formed with roots by adding suffixes and prefixes to them".<sup>4</sup> In the first kaṇḍa Kaccāyana has divided the ākhyāta-s into two pada-s, namely, (1) parassapada (rule 408) (2) attanopada (rule 409); two numbers, namely, singular and plural; three persons, namely, (1) paṭhamapurisa (2) majjhimapurisa (3) uttamapurisa (rules 410-414). He enumerates each group of conjugation of verbs in Pāli and classifies

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1. "āpubbo khyā pakathane, to" Abh - sūci s.v. ākhyāta.

2. "kiriyaṃ ācikkhati ti ākhyātaṃ, kiriyaṇaṃ" Rūp 240, 4, see also "kiriyaṃ akkhāyati ti ākhyātaṃ, kiriyaṇaṃ" Sadd 811, 18.

3. "yantikālantipurisaṃ kṛiyāvāci tikārakaṃ  
atiliṅgaṃ dvivacanaṃ tadākhyātan ti vuccati"  
Rūp 240, 9-10.

4. NPC II p. 74, see also EPG p. 108.



them in eight groups as follows:- (1) vattamānā (rule 416) (2) pañcamī (rule 417) (3) sattamī (rule 418) (4) parokkhā (rule 419) (5) hiyattanī (rule 420) (6) ajjatanī (rule 421) (7) bhavissanti (rule 422) (8) kālātīpatti (rule 423). Further in the rules 424-432 he deals with all the terminations of each group. In the last rule of this kaṇḍa he indicates that hiyattanī, sattamī, pañcamī and vattamānā are applicable to all the roots.

In the first kaṇḍa there are 26 rules. The opening word atha indicates that all terminations are laid down before. In the rule 422 the word ca indicates hiyattanī and ajjatanī occurring in the rules 420 and 421. In the rule 433 the technical term sabbadhātuka is defined.

-mīṇam should be corrected to mīṇaṃ. puthubuddhi-nāvā should be read as puthubuddhinā vā. Panāmya should be corrected to paṇāmya. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T add

"Adhikāre maṅgale c'eva nipphanne avadhāraṇe

Anantare c'āpādāne athasaddo pavattati"

B<sub>1</sub> reads c'āvadhāraṇe for avadhāraṇe [the word atha is used in six senses, namely, (1) adhikāra (governing rule) (2) maṅgala (benediction) (3) nipphanna (completion) (4) avadhāraṇa (emphasis) (5) anantara (pause) (6) apādāna (separation)]. After suṇātha me, in the foot-note Senart adds this verse as interpolated by Cd and A.

Rule 1: yāniyāni; tānitāni should be separated as yāni; yāni and tāni; tāni. T adds iti parassapadasaṇṇāni after mi, ma.

Rule 2: parāṇi should be read as parāni, B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T add padāni after cha and read attanopadasaṇṇāni for attanopadāni. T adds iti attanopadasaṇṇāni after e, mhe. Kammaṇi should be corrected to kammani.

Rule 3: dvedve should be read as dve dve. B<sub>1</sub>, T read attanopadānaṃ pi for attanopadāni. T add yojetabbāni after sabbattha.

Rule 10: ānatyā- should be corrected to āṇatyā - and ānatty atthe in the vutti should be corrected to āṇaty atthe. T reads āsiṃsatthe, B<sub>1</sub>: āsīsatthe for āsiṭṭhatthe. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T read sukhaṃ<sup>5</sup> for subbhaṃ.

Rule 12: B<sub>1</sub>, T, Cd read supine kilam āha<sup>6</sup> for supine kila evaṃ āha.

Rule 13: hiyoppabhutipaccakkhe should be separated as hiyoppabhuti paccakkhe. T, S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub> read agamū for agamu.

Rule 14: T, S<sub>2</sub> read agamī for agamī.

Rule 15: T reads mā agamā; mā avacā; mā agamī; mā avaci for mā gamā; mā vacā; mā gamī; mā vacī.

Rule 19: T reads āmhase<sup>7</sup> for āmase.<sup>8</sup>

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5. Nyp also reads sukhaṃ.

6. Nyp also reads the same.

7. Rūp also reads āmhase.

8. Nyp also reads āmase.

Rule 20: B<sub>1</sub> reads *eyyāvho*<sup>9</sup> for *eyyavho*.<sup>10</sup>

Rule 21: B<sub>1</sub>, T read *aṃ*<sup>11</sup> and *iṃ* for *a* and *i*.

Rule 22: B<sub>1</sub>, T read *aṃ*<sup>11</sup> for *a*. T, Cd read *mha* for *mhā*.

Rule 23: B<sub>1</sub>, T read *aṃ*<sup>11</sup> for *a*. T reads *o* for *ū*.

Rule 25: B<sub>1</sub>, T read *ssāmha*<sup>12</sup> for *ssamhā*. B<sub>1</sub> reads *ssisu*<sup>13</sup> for *ssiṃsu*; <sup>14</sup> *ssiṃ*<sup>13</sup> for *ssaṃ*.<sup>14</sup>

Rule 26: "gacchati": occurs in M II 137, 15-17 as follows:- "so nāṭisīghaṃ gacchati, nāṭisaṇikaṃ gacchati, na ca adduvena adduvaṃ saṅghaṭṭento gacchati".

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9. Nyp also reads *eyyāvho*.

10. Rūp also reads *eyyavho*.

11. Nyp and Rūp also read *aṃ*.

12. Nyp and Rūp also read *ssāmha*.

13. Nyp also reads the same.

14. Rūp also reads the same.

[1] Dhātu-liṅgehi parā paccayā.

434

Dhātu-liṅga icc etehi parā paccayā honti. Karoti; gacchati, yo koci karoti taṃ kubbantaṃ<sup>~~</sup> añño karohi icc evaṃ bravīti: kāreti; athavā karontaṃ payojayati: kāreti; saṅgho pabbataṃ iva attānaṃ ācarati: pabbatāyati; samuddaṃ iva attānaṃ ācarati: samuddāyati; evaṃ samuddo cicciṭṭaṃ iva attānaṃ ācarati: cicciṭṭāyati; vasiṭṭhassa apaccaṃ: vāsiṭṭho; evaṃ<sup>~~</sup> aññepi yojetabbā.

(1) Suffixes follow roots and genders.

The suffixes are augmented after the roots and genders. For example 'karoti', 'gacchati'. 'some one does an action; the other person says to him 'Do it': kāreti' or 'one causes somebody to do: kāreti' 'saṅgha acts like a mountain: pabbatāyati' 'it acts like an ocean: samuddāyati' in the same way, 'the ocean acts like a hiss: cicciṭṭāyati' 'the offspring of vasiṭṭha: vāsiṭṭho'; similarly, elsewhere.

[2] Tija-gupa-kita-mānehi kha-cha-sā vā.

435

Tija-gupa-kita-māna icc etehi dhātūhi kha-cha-sa icc ete paccayā honti vā. Titikkhati; jigucchati; tikicchati; vīmaṃsati. Vā ti kim atthaṃ? Tejati; gopati; māneti.

(2) After the roots tija, gupa, kita and māna the suffixes kha, cha and sa are optionally used.

The suffixes kha, cha and sa are optionally augmented after the roots tija, gupa, kita and māna. Thus: 'titikkhati' 'jigucchati' 'tikicchati'

'vīmaṃsati'. Why optionally?: For, in the following examples these suffixes are not found: 'tejati' 'gopati' 'māneti'.

[3] Bhuja-ghasa-hara-su-pādīhi tumicchatthesu ca. 436

Bhuja-ghasa-hara-su-pā icc etehi dhātūhi  
tumicchatthesu kha-cha-sa icc ete paccayā honti.  
Bhottuṃ icchati: bubhukkhati; ghasituṃ icchati:  
jighacchati; harituṃ icchati: jighiṃsati; sotuṃ  
icchati: sussūṣati; pātuṃ icchati: pivāṣati. Vā ti kim  
atthaṃ? Bhottuṃ icchati. Tumicchatthesv iti kim  
atthaṃ? Bhun̄jati.

(3) And after the roots beginning with bhuja, ghasa, hara, su and pā, in the meanings of 'desirious of'.

The suffixes kha, cha and sa are used to denote 'wishing for' after the roots beginning with bhuja, ghasa, hara, su and pā. For example 'one who wishes to eat: bubhukkhati' 'one who desires to swallow: jigacchati' 'one who desires to carry: jigiṃsati' 'one who desires to hear: sussūṣati' 'one who desires to drink: pivāṣati'. Why optionally?: For, in the following example this suffix is not found: 'bhottuṃ icchati'. Why in the sense of 'wishing for'? For, in the following example this suffix is not found: 'bhun̄jati'.

[4] Āya nāmato kattupamānādācāre.

437

Nāmato kattupamānā icc etasma ācāratthe āyappa-  
ccayo hoti. Pabbatāyati; cicciṭāyati; evaṃ aññepi

yojetabbā.

(4) After a noun denoting the agent of comparison the suffix āya is used to express conduct.

The suffix āya is used to denote 'conduct' after a noun denoting the agent of comparison. For example 'pabbatāyati' 'cicciṭāyati'; similarly elsewhere.

[5] Īyupamānā ca.

438

Nāmato upamānā ācāratthe ca īyappaccayo hoti. Achattam̐ chattam̐ iva ācarati: chattīyati; aputtam̐ puttam̐ iva ācarati: puttīyati. Upamānā ti kim attham̐? Dhammam̐ ācarati. Ācāratthe ti kim attham̐? Chattam̐ iva rakkhati. Evaṃ aññepi yojetabbā.

(5) And after a noun denoting comparison the suffix īya.

The suffix īya is used to denote 'conduct' after a noun denoting comparison. For example 'he regards as umbrella that which is not an umbrella: chattīyati' 'he treats him like a son who is not his son: puttīyati'. Why comparison?: For, in the following example this suffix is not found: 'dhammam̐ ācarati'. Why in the sense of conduct?: For, in the following example this suffix is not found: 'chattam̐ iva rakkhati'. Similarly elsewhere.

[6] Nāmamhātticchatthe.

439

Nāmamhā attano icchatthe īyappaccayo hoti. Attano pattam̐ icchatī ti: pattīyati; evaṃ vatthīyati; parikkhāriyati; cīvariyaṭi; dhanīyati; paṭṭiyati. Atticchatthe ti kim attham̐? Āññassa pattam̐ icchatī. Evaṃ aññepi

yojetabbā.

(6) And after a noun, in the sense of one's own wish.

After a noun the suffix *īya* is used to denote one's own wish. For example 'one wishes for his own alms-bowl: *pattīyati*'; in the same way: '*vatthīyati*' '*parikkhārīyati*' '*cīvarīyati*' '*dhanīyati*' '*paṭīyati*'. Why in the sense of one's own wish? For, in the following example this suffix is not found: '*annassa pattaṃ icchatī*'. Similarly elsewhere.

[7] *Dhātūhi ṇe-ṇaya-ṇāpe-ṇāpaya kārītāni hetv atthe.440*

*Sabbehi dhātūhi ṇe-ṇaya-ṇāpe-ṇāpaya icc ete paccayā honti kārītasannā ca hetv atthe. Yo koci karoti taṃ kubbantaṃ anno karohi icc evaṃ bravīti athavā karontaṃ payojayati: kāreti, kārayati, kārapeti, kārapayati; ye keci karonti te kubbante anne karotha karotha icc evaṃ bruvanti: kārenti, kārayanti, kārapenti, kārapayanti; yo koci pacati taṃ anno pacāhi pacāhi icc evaṃ bravīti athavā pacantaṃ payojeti: pāceti, pācayati, pācāpeti, pācāpayati; ye keci pacanti te pacante anne pacatha pacatha icc evaṃ bruvanti: pācenti, pācayanti, pācāpentī, pācāpayanti; evaṃ haneti, hanayati; hanāpeti; hanāpayati; bhaṇeti, bhaṇayati, bhaṇāpeti, bhaṇāpayati. Tathariva annēpi yojetabbā. Hetv atthe ti kim atthaṃ? Karoti; pacati. Atthaggahaṇena lappaccayo hoti. Jotalati.*

(7) After roots the suffixes *ṇe*, *ṇaya*, *ṇāpe* and *ṇāpaya* are used and called *kārīta* in the sense of 'cause'.

After the roots the suffixes *ṇe*, *ṇaya*, *ṇāpe* and

ṇāpaya are used and called kārīta (causal) signifying cause. For example 'one says to the performer, 'Do it'; or one makes the performer to do the action: kāreti, kārayati, kārāpeti, kārāpayati', 'they tell the performers to do: (or they make them to do:) kārenti, kārayanti, kārāpenti, kārāpayanti' 'some one is cooking, the other person says to him: 'cook': or one causes someone to cook: (or he makes someone to cook:) pāceti, pācayati, pācāpeti, pācāpayati' 'they are cooking; the other persons say to them 'cook': pācenti, pācayanti, pācāpenti, pācāpayanti'; in the same way: 'haneti, hanayati, hanāpeti, hanāpayati' 'bhaṇeti, bhaṇayati, bhaṇāpeti, bhaṇāpayati'. Similarly elsewhere. Why in the sense of cause?: For, in the following example this suffix is not found: 'karoti' 'pacati'. By the force of attha the suffix la also is understood. For example 'jotalati'.

[8] Dhāturūpe nāmasmā ṇayo ca.

441

Tasmā nāmasmā ṇayappaccayo hoti kārītasannā<sup>~~~</sup> ca dhāturūpe. Hatthinā atikkamati maggaṃ: atihatthayati; viṇāya upagāyati: upaviṇayati; daḷhaṃ karoti vinayaṃ: daḷhayati; visuddhā hoti rattī: visuddhayati. Sasaddaggahaṇena āra-āla icc ete paccayā honti. Anta-rārati; upakkamālati.

(8) And, after a noun in the form of a root, the suffix ṇaya (is laid down).

After a noun in the form of root the suffix ṇaya is added and it is called kārīta (causal). For



example 'one crosses over the way with an elephant: atihatthayati' 'one sings a song with the Indian lute: upavīṇayati' 'one practices the discipline thoroughly: dāḥhayati' 'the night is fine: visuddhayati'. By the force of ca the suffixes āra and āla are also implied. For example 'antarāraṭi' 'upakkamālaṭi'.

[9] Bhāva-kammesu yo.

442

Sabbehi dhātūhi bhāva-kammesu yappaccayo hoti. Thīyate; bujjiyate; paccate; labbhate; kariyate; ijjate; uccate. Bhāva-kammesu kim atthaṃ? Karoti; pacati; paṭhati.

(9) The suffix ya is used in impersonal and passive senses.

After the roots the suffix ya is used in impersonal and passive senses. For example 'thīyate' 'bujjiyate' 'paccate' 'labbhate' 'kariyate' 'ijjate' 'uccate'. Why in impersonal and passive senses? For, in the following examples this suffix is not found: 'karoti' 'pacati' 'paṭhati'.

[10] Tassa cavagga-yakāra-vakārattaṃ sadhātva

antassa.

443

Tassa yappaccayassa cavagga-yakāra-vakārattaṃ hoti dhātva antena saha yathāsambhavaṃ. Vuccate; vuccante; uccate; uccante; majjate; majjante; paccate; paccante; bujjhate; bujjhante; yujjhate; yujjhante; kujjhate; kujjhante; ujjhate; ujjhante; haṇṇate; haṇṇante; kayyate; kayyante; dabbate; dabbante.

(10) It, together with the final part of the root, is

turned into ca-vagga, ya and va.

The suffix ya, together with the final part of the root, is turned into ca-vagga, ya and va. For example 'vuccate' 'vuccante' 'uccate' 'uccante' 'majjate' 'majjante' 'paccate' 'paccante' 'bujjhate' 'bujjhante' 'yujjhate' 'yujjhante' 'kujjhate' 'kujjhante' 'ujjhate' 'ujjhante' 'hannate' 'hannante' 'kayyate' 'kayyante' 'dibbate' 'dibbante'.

[11] Ivaṇṇāgamo vā.

444

Sabbehi dhātūhi yaṃhi paccaye pare ivaṇṇāgamo hoti vā. Kariyyate; kariyyanti; gacchiyyate; gacchiyyanti. Vāti kim atthaṃ? Kayyate.

(11) The i-vaṇṇa is optionally augmented.

When the suffix ya follows, after the root the i-vaṇṇa (i and ī) is optionally augmented. For example 'kariyyate' 'kariyyanti' 'gacchiyyate' 'gacchiyyanti'. Why optionally?: For, in the following example this change is not found: 'kayyate'.

[12] Pubbarūpaṇ ca.

445

Sabbehi dhātūhi yappaccayo pubbarūpaṇ āpajjate vā. Vuḍḍhate; phallate; dammate; labbhate; sakkate; dissate. Vā ti kim atthaṃ? Damyate.

(12) And (it takes) the form of the preceding.

The suffix ya following a root is optionally changed into the form of the last consonant (of the root). For example 'vuḍḍhate' 'phallate' 'dammate' 'labbhate' 'sakkate' 'dissate'. Why optionally?: For, in the

following example this change is not found: 'damyate'.

[13] Yathā kattari ca.

446

Yathā bhāva-kammesu yappaccayass'ādeso hoti tathā  
kattari yappaccayass'ādeso kattabbo. Bujjhati;  
vijjhati; māññati; sibbati.

(13) And similarly in active sense.

The change of the suffix ya is to be made in the  
active sense too, in the same way as in the impersonal  
and passive senses. For example 'bujjhati' 'vijjhati'  
'māññati' 'sibbati'.

[14] Bhūv ādito a.

447

Bhū icc evam ādito dhātuganato appaccayo hoti  
kattari. Bhavati; pacati; paṭhati; yajati.

(14) After the roots of the group beginning with bhū,  
the suffix a is used.

The suffix a is used in active voice after the  
roots beginning with bhū. For example 'bhavati'  
'pacati' 'paṭhati' 'yajati'.

[15] Rudhādito niggahītapubbañ ca.

448

Rudha icc evam ādito dhātuganato appaccayo hoti  
kattari pubbe niggahītagamo hoti. Rundhati; bhindati;  
chindati. Casaddaggahanena i-i-e-o- icc ete paccaya  
honti niggahītagamapubbañ ca. Rundhiti; rundhīti;  
rundheti; sumbhoti.

(15) And after the roots beginning with rudha, the  
niggahīta is augmented to the initial.

The suffix a is used in the active voice after the  
roots beginning with rudha and the niggahīta is

augmented to the first consonant of the root. For example 'rundhati' 'bhindati' 'chindati'. By the force of ca the suffixes i, ī, e and o are added and the niggahīta is augmented to the first consonant of the root. For example 'rundhiti' 'rundhīti' 'rundheti' 'sumbhoti'.

[16] Divādito yo.

449

Divādito dhātugaṇato yappaccayo hoti kattari. Dibbati; sibbati; yujjhati; vijjhati; bujjhati.

(16) After the group of the roots beginning with diva the suffix ya is used.

The suffix ya is used in the active voice after the group of the roots beginning with diva. For example 'dibbati' 'sibbati' 'yujjhati' 'vijjhati' 'bujjhati'.

[17] Svādito ṇu-ṇā-uṇā ca.

450

Su icc evam ādito dhātugaṇato ṇu-ṇā-uṇā icc ete paccayā honti kattari. Abhisuṇoti; abhisuṇāti; samvuṇoti; samvuṇāti; āvuṇoti; āvuṇāti; pāpuṇoti; pāpuṇāti.

(17) And after the group of the roots beginning with su the suffixes ṇu, ṇā and uṇā are used.

The suffixes ṇu, ṇā and uṇā are used in the active voice after the group of the roots beginning with su. For example 'abhisuṇoti' 'abhisuṇāti' 'samvuṇoti' 'samvuṇāti' 'āvuṇoti' 'āvuṇāti' 'pāpuṇoti' 'pāpuṇāti'.

[18] Kiyādito nā.

451

kī icc evam ādito dhātugaṇato nāpaccayo hoti kattari. Kiṇāti; jināti; dhunāti; lunāti; punāti.

(18) And after the group of the roots beginning with  $kī$  the suffix  $nā$  is used.

The suffix  $nā$  is used in the active voice after the group of the roots beginning with  $kī$ . For example 'kiṇāti' 'jināti' 'dhunāti' 'lunāti' 'punāti'.

[19] Gahādito ppa-ṇhā ca. 452

Gaha icc evam ādito dhātugaṇato ppa-ṇhā icc ete paccayā honti kattari. Gheppati; gaṇhāti.

(19) After the group of the roots beginning with gaha the suffixes ppa and ṇhā are used.

The suffixes ppa and ṇhā are used in the active voice after the group of the roots beginning with gaha. For example 'gheppati' 'gaṇhāti'.

[20] Tanādito o-yirā. 453

Tanu icc evam ādito dhātugaṇato o-yira icc ete paccayā honti kattari. Tanoti; tanohi; karoti; karohi; kayirati; kayirāhi.

(20) After the group of the roots beginning with tanu the suffixes o and yira are used.

The suffixes o and yira are used in the active voice after the group of the roots beginning with tanu. For example 'tanoti' 'tanohi' 'karoti' 'karohi' 'kayirati' 'kayirāhi'.

[21] Curādito ṇe-ṇaya. 454

Cura icc evam ādito dhātugaṇato ṇe-ṇaya icc ete paccayā honti kattari. Coreti; corayati; cinteti; cintayati; manteti; mantayati.

(21) After the group of the roots beginning with *cura* the suffixes *ṇe* and *ṇaya* are used.

The suffixes *ṇe* and *ṇaya* are used in the active voice after the group of the roots beginning with *cura*. For example 'coreti' 'corayati' 'cinteti' 'cintayati' 'manteti' 'mantayati'.

[22] Attanopadāni bhāve ca kammani. 455

Bhāve ca kammani ca attanopadāni honti. Uccate; uccante; labbhate; labbhante; majjate; majjante; sujjhate; sujjhante; kayyate; kayyante.

(22) The passive terminations are used in the impersonal as well as in the passive voices.

The passive terminations are used in the impersonal as well as in the passive voices. For example 'uccate' 'uccante' 'labbhate' 'labbhante' 'majjate' 'majjante' 'sujjhate' 'sujjhante' 'kayyate' 'kayyante'.

[23] Kattari ca. 456

Kattari ca attanopadāni honti. Maññate; rocate; socate; sobhate; bujjhate; jāyate.

(23) And in the active voice.

The passive terminations are also used in the active voice. For example 'maññate' 'rocate' 'socate' 'sobhate' 'bujjhate' 'jāyate'.

[24] Dhātuppaccayehi vibhattiyo. 457

Dhātuniddiṭṭhehi paccayehi khādikāritantehi vibhattiyo honti. Titikkhati; jigucchati; vīmaṃsati; taṭākam samuddam iva attānam ācarati: samuddāyati

puttīyati; pācayati.

(24) After the roots and suffixes the case-endings are added.

The case-endings are added after suffixes beginning with kha and ending in kārīta (causal) used after roots. For example 'titikkhati' 'jigucchati' 'vīmaṃsati' 'taṭṭākāṃ samuddaṃ iva attānaṃ ācarati; samuddāyati' 'puttīyati' 'pācayati'.

[25] Kattari parassapadaṃ. 458

Kattari parassapadaṃ hoti. Karoti; pacati; paṭhāti; gacchati.

(25) The active terminations are used in the active voice.

The active terminations are used in the active voice. For example 'karoti' 'pacati' 'paṭhāti' 'gacchati'.

[26] Bhuv ādayo dhātavo. 459

Bhū icc evaṃ ādayo ye saddagaṇā te dhātusāṇṇā honti. Bhavati; bhavanti; pacati; pacanti; carati; cintayati; gacchati.

Iti ākhyātakappe dutiyo kaṇḍo.

(26) The groups of words beginning with bhū are called dhātu-s.

The group of words beginning with bhū are termed as dhātu-s. For example 'bhavati' 'bhavanti' 'pacati' 'pacanti' 'carati' 'cintayati' 'gacchati'.

Here ends the second section in the chapter on ākhyāta (verb).

## Notes VI.2

This second section of ākhyāta covers 26 rules. In the first rule of second kaṇḍa Kaccāyana deals with the suffixes following the roots and genders (rule 434). In the rules 435-436 he lays down the suffixes kha, cha and sa to indicate 'wishing'. These verbal forms are called desideratives. In the rules 437-439 he gives the suffixes āya and īya which are applied to the nouns to form denominative verbs. In the rules 440-441 he deals with causal. In the rules 442-445 he lays down the suffix ya used in bhāva and kamma senses. Similarly in the rule 446 also we have it in the sense of active voice. In the rule 459 he defines the groups of words beginning with the root bhū as dhātu-s and classifies them into eight groups together with the respective conjugational signs as follows:- (1) bhū (rule 447) (2) rudha (rule 448) (3) diva (rule 449) (4) su (rule 450) (5) kī (rule 451) (6) gaha (rule 452) (7) tana (rule 453) (8) jura (rule 454). In the rule 455 he deals with attanopada used in bhāva and kamma senses; similarly in the rule 456 also in the active voice. In the rule 457, he refers to three parts of the ākhyāta-s like titikkhati etc, namely, root, suffix and termination. In the rule 458 he states that parassapada is used in the active voice only.

In the rule 436 the word ca is used by Kaccāyana



to represent the word  $vā$  according to the vutti. However, in  $Nyāsapāṭha$ ,  $Rūpasiddhi$ ,  $B_1$  the word  $ca$  is not found.  $Suttaniddesapāṭha$  remarks: "The word  $ca$  is to indicate  $atūmicchatthesupī$  etc. according to some texts."<sup>1</sup> In the rule 438 the word  $ca$  stands for  $ācāre$  occurring in the preceding rule. In the rule 439 the word  $īya$  is understood. In the rule 441 the word  $ca$  indicates additional grammatical operation. However, according to the vutti some other suffixes are indicated by the word  $ca$ . In the rule 445 the word  $ca$  indicates the word  $vā$  according to the vutti. In the rule 446 the word  $ca$  occurs to indicate the substitute of the word  $ya$ . It is significant that Senart does not read the word  $ca$  in the vutti. In the rule 448 the word  $ca$  indicates additional grammatical operations. In the rule 450  $Kaccāyana$  uses the word  $ca$ , however, in the vutti of all the versions it is not repeated. Thus the word  $ca$  may stand for  $kattari$  which continues from the rule 446. According to the vutti the word  $kattari$  is understood up to the rule 454. In the rule 455 the word  $ca$  is used in the general sense of 'and' which is significant. In the following rule the word  $ca$  is used in the sense of  $samuccaya$  as far as the arrangement of the rules is concerned.  $Kaccāyana$  deals with  $attanopada$  and  $parassapada$  from the rule 455 onwards,

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 1. "caggahaṇena atūmicchatthesupī ti ādi āñnapottha-  
 ke atthi" Sdp 231, 12-13.

but the rule 457 seems to be inserted in between the treatment of parassapada and attanopada. The concluding rule in this kaṇḍa defines the word dhātu. Thus the arrangement of the concluding part of the present kaṇḍa seems to be rather disturbed.

Rule 1: S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub>, T add karohi<sup>2</sup> after karohi. B<sub>1</sub>, T add taḷākam (pool) before samuddam iva. S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub>, T read saddo for samuddo; according to the context, the reading saddo is better here.

"cicciṭṭāyati": occurs in Vin I 225, 24-26 as follows:- "atha kho so guḷo udake pakkhitto cicciṭṭāyati ciṭṭiciṭṭāyati sandhūpāyati sampadhūpāyati". "vāsiṭṭho": occurs in D III 80, 9-11 as quoted under IV. 2.

Rule 2: S<sub>2</sub> reads gopayati for gopati; T adds kiteti after gopati.

"titikkhati": occurs in Dhp 321 as follows:-

"dantaṃ nayanti samitiṃ dantaṃ rājābhirūhati  
danto seṭṭho manussesu yo'tivākyaṃ titikkhati".

"jigucchati": occurs in M I 423, 34-35 as follows:-

"na ca tena āpo aṭṭiyati vā harāyati vā jigucchati vā".

"tikicchati": occurs in Ja VI 94, 1-2 as follows:-

"yo mātaraṃ pitaraṃ vā macco dhammena posati  
devā pi naṃ tikicchanti mātāpettibharaṃ janam".

"vīmaṃsati": occurs in A III 346, 24-25 as

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2. Nyp also records karohi twice.

follows:-

"sati gīvā siro paññā vimamsā dhammacintanā  
dhammakucchi samātapo viveko tassa vāladhi".

Rule 3: B<sub>1</sub> omits ca<sup>3</sup> in the rule. T, B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> add vā after honti.

"jighacchati": occurs in Dhp 203 as follows:-

"jighacchā paramā rogā saṅkhārā paramā dukkhā  
etaṃ ñatvā yathābhūtaṃ nibbānaṃ paramaṃ sukhaṃ".

"jigimsati": occurs in Ja V 7, 16-17 (v.l.) as follows:-

"isipūgasammaññāte evaṃ lokyā viditā sati  
anariyaparisambhāse pāpakammaṃ jigimsati".

"sussūsati": occurs in D I 231, 6 as follows:-

"tassa te sāvakā sussūsanti". "bhuñjati": occurs in Vin IV 71, 7 as follows:- "agilāno agilānasaññi tat'uttari āvasathapiṇḍaṃ bhuñjati".

Rule 4: kattupāmānā in the vutti should be corrected to kattupamānā. B<sub>1</sub> adds taḷākaṃ samuddaṃ iva attānaṃ ācarati: samud dāyati;<sup>4</sup> S<sub>1</sub>, S<sub>2</sub>: samuddāyati after pabbatāyati.

"cicciṭāyati": occurs in Vin I 225, 24-26 as quoted under VI. 2.1 above.

Rule 5: B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T add achattaṃ<sup>5</sup> before chattaṃ iva.

3. Nyp and Rūp also omit ca.

4. Rūp also records the same.

5. Nyp and Rūp also record achattaṃ.

Rule 6: icchatī ti should be read as icchatī as shown in all the versions. T adds..... chattīyati after vatthīyati. B<sub>1</sub> reads ghaṭṭīyati for paṭṭīyati.

Rule 7: B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T add karohi after karohi. T adds paṭḥati after pacati. S<sub>1</sub> reads ṇalappaccayo, T, B<sub>1</sub>: alappaccayo for lappaccayo.

'kāreti' : occurs in M II 131, 5-6 as follows:-  
 "yāvata bho raṇṇo pasenadissa kosalassa vijitaṃ yattha ca rājā pasenadi kosalo issariyādhīpaccayaṃ rajjaṃ kāreti". "kārapeti": occurs in Vin III 156, 35 as follows:- "kāreyyā'ti karoti vā kārapeti". "kārenti": occurs in M I 87, 8-9 as follows:- "tameṇaṃ rājāno gaḥetvā vividhā kammakaraṇā karonti"<sup>6</sup>. "kārapenti": occurs in Vin III 144, 25-27 as follows:- "tena kho pana samayena ālavakā bhikkhū saṃyācīkāyo kuṭṭhiyo kārapenti assāmicāyo attuddesīkāyo appamāṇīkāyo". "karoti": occurs in Nidd I 107, 22-25 as follows:-

"attaṃ pahāya anupādiyaṇo  
 ṇaṇe pi so nissayaṃ no karoti  
 sa ve viyattesu na vaggasārī  
 diṭṭhiṃ pi so na pacceṭi kiñci".

Rule 8: B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T add sati after dhāturūpe. B<sub>1</sub> adds gītaṃ after upagāyati. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read vīriyaṃ<sup>7</sup> for vinayaṃ. Rattī should be read as ratti. B<sub>1</sub> reads

6. M I De reads kārenti.

7. Rūp also reads vīriyaṃ.

santaṃ karoti santāraṭi (one who makes the peace: santāraṭi) for antaraṭi, T, S<sub>1</sub>, S<sub>2</sub> : santaraṭi. B<sub>1</sub> reads upakkamaṃ karoti : upakkamāṭi (one who performs undertaking : upakkamāṭi) for upakkamāṭi.

Rule 9: B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T read bujjhate<sup>8</sup> for bujjhiyate. B<sub>1</sub> reads yujjate for ijjate.<sup>9</sup> T, A add yogahaṇena abhāva-kammesu pi yappaccayo hoti. Daddallati. (by the force of the word yo the suffix ya is found in non-impersonal and - passive senses also. For example 'daddallati') after paṭhati.

Rule 10 : yujjhate; yujjhante should be read as yujjate; yujjante as shown in all the versions.

Rule 11: B<sub>1</sub> reads kariyate; kariyati; gacchiyate; gacchiyati; S<sub>1</sub>, S<sub>2</sub>, T : kariyyate; kariyati (T: kariyyati); gacchiyyati; gacchiyati (T: gacchiyyati) for kariyyate; kariyyanti; gacchiyyate; gacchiyyanti.

"kariyati": occurs in M I 438, 15-16 as follows:-  
 "idaṃ kho āvuso bhaddāli bhagavato cīvarakammaṃ kariyati".

Rule 13: B<sub>1</sub> reads tathā<sup>10</sup> for yathā in the rule. It may be noted here that yathā is upamājotaka (indicating comparison), but tathā is upameyyajotaka (indicating 'that which is to be compared'). In the context, wherever there is yathā, tathā also should be there.

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 8. Nyp also reads bujjhate.

9. Nyp also reads ijjate.

10. Nyp, Rūp and Sadd read tathā.

Even in the vutti also yathā and tathā are recorded. In other words, when yathā is used in the sentence, tathā is understood. Therefore here yathā should be read in the place of tathā.<sup>11</sup> S<sub>1</sub>, S<sub>2</sub>, T read kattari ca, B<sub>1</sub> : kattaripi for kattari in the vutti.

"bujjhati": occurs in Ja I 380, 8-11 as follows:-

"littaṃ paramena tejasā  
gilam akkhaṃ puriso na bujjhati  
gila re gila pāpadhuttaka  
pacchā te kaṭukaṃ bhavissati".

"maññati": occurs in Dh 63 as follows:-

"yo bālo maññatī balyaṃ paṇḍito vāpi tena so  
bālo ca paṇḍitamānī sa ve bālo ti vuccati".

"sibbati": occurs in Vin IV 62, 1 as follows:-

"sibbeyyā'ti sayam sibbeti".

Rule 14: B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T read jayati<sup>12</sup> for yajati.

"bhavati": occurs in Dh 375 as quoted under I. 5.10.

Rule 15: S<sub>1</sub>, S<sub>2</sub> read rudhi for rudha. B<sub>1</sub> adds rundhoti after rundheti and parisumbhoti after sumbhoti. S<sub>1</sub>, S<sub>2</sub> read sumbheti for rundheti.

"rundhati": occurs in Sn 118 as follows:-

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11. "yathā kattari ca. Tipadam idaṃ; yathā ti upamā-jotaka, kattarī ti adhikaraṇasattamī; cā ti anukaddhana" Sdp 237, 8-9.

12. Nyp also reads jayati.

"yo hanti parirundhati gāmāni nigamāni ca  
niggāhako samāññato taṃ jañña vasalo iti".

Rule 16: "dibbati": occurs in Sp 6, 2-3 (v.l.) as follows:- "pure adhammo dibbati dhammo paṭibāhiyati".  
"sibbati": occurs in Vin IV 62, 1 as quoted under VI. 2.13 above. "bujjhati": occurs in Ja I 380, 8-11 as quoted under VI. 2.13 above.

Rule 17: It may be noted here that the example pāpuṇoti is not keeping with the rule here, because it cannot be accomplished by this rule, i.e. pa + āpa + ṇu, ṇā or uṇā + ti. Even Nyāsapāṭha, Rūpasiddhi, Saddanīti and Suttaniddesapāṭha do not record it. But D.L. Barua reads suffix uṇā or uṇu and gives the examples as āp - āpuṇā or āpuṇu + ti = āpuṇāti or āpuṇoti.<sup>13</sup> According to him, if we read uṇu instead of uṇā, the reading pāpuṇoti is accomplished. However, the suffix uṇu is not found in Kaccāyana-vyākaraṇa and also in the commentaries on it.

"pāpuṇāti": occurs in M I 436, 3-4 as follows:-  
"so tatthaṭṭhito āsavānaṃ khayam pāpuṇāti".

Rule 18: B<sub>1</sub>, T add munāti<sup>14</sup> after dhunāti. T reads kīnāti for kiṇāti.

"jināti": occurs in Dh 354 as follows:-

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13. EPG pp. 138-139.

14. Nyp also records munāti.

"sabbadānaṃ dhammadānaṃ jināti  
 sabbāṃ rasāṃ dhammaraso jināti  
 sabbāṃ ratiṃ dhammaratī jināti  
 taṇhakkhayo sabbadukkhaṃ jināti".

Rule 19: All the versions omit ca<sup>15</sup> in the rule. Still Senart's edition has it.

"gaṇhāti": occurs in Vin III 49, 34-35 as follows:- "theyyacitto bhūmito gaṇhāti āpatti pārājikassa".

Rule 20: "karohi": occurs in Pv 444 as follows:-

"karohi kammaṃ idha vedanīyaṃ  
 cittaṃ ca te idha nihiṭṭhaṃ bhavatu  
 katvāna kammaṃ idha vedanīyaṃ  
 evaṃ mamaṃ lacchasi kāmakāminiṃ".

"karoti": occurs in Nidd I 107, 22-25 as quoted under VI. 2.7.

Rule 21: B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T add kārītasāṇṇā ca<sup>16</sup> after kattari. It may be noted here that ṇe and ṇaya suffixes are not only used in the active voice, but also in causal sense. Therefore the addition is very significant.

"cinteti": occurs in S I 229, 13-14 as follows:-  
 "sakko bhikkhave devānamindo saḥassampi atthānaṃ  
 muhuttēna cinteti, tasmā saḥassasakkho ti vuccati".

Rule 22: B<sub>1</sub> adds kujjhate; kujjhante in the vutti. B<sub>1</sub>

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 15. Nyp and Rūp also omit ca.

16. Nyp also records kārītasāṇṇā ca.



reads yujjate; yujjante; S<sub>1</sub>, S<sub>2</sub>, T: yujjhate; yujjhante  
for sujjhate; sujjhante.

Rule 23: "jāyate": occurs in Dhp 213 (v.1.) as follows:-

"pemato jāyate soko pemato jāyate bhayaṃ

pemato vippamuttassa n'atthi soko kuto bhayaṃ".

Rule 24: B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read kāreti; pāceti; T....parikkhā-  
rīyati;... pacayati, ....visuddhayati for pācayati. T  
reads taḷākam for taṭākam, both are correct, PED  
records taḷākam and refers to Sanskrit taṭākam.<sup>17</sup>

"titikkhati": occurs in Dhp 321 as quoted under  
VI. 2.2. "jigucchati": occurs in M I 423, 34-35 as  
quoted under VI. 2.2. "vīmaṃsati": occurs in A III  
346, 24-25 as quoted under VI. 2.2. "kāreti": occurs  
in M II 135, 5-6 as quoted under VI. 2.7.

Rule 25: "karoti": occurs in Nidd I 107, 22-25 as  
quoted under VI. 2.7. "gacchati": occurs in M II 137,  
15-17 as quoted under VI. 1.26.

Rule 26: B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T add caranti; cintayanti; hoti;  
honti; gacchanti in the vutti. T adds jayati; jayanti  
after cintayanti.

"bhavati": occurs in Dhp 375 as quoted under I.  
5.10. "bhavanti": occurs in M II 134, 17-18 as follows:-

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17. PED, s.v. taḷākam; MW s.v. taṭākam.

"yehi samannāgatassa mahāpurisassa dve va gatiyo bhavanti anaññā". "caranti": occurs in M I 87, 22-24 as follows:- "puna ca paraṃ bhikkhave kāmahetu kāmāni-dānaṃ kāmādhikaraṇaṃ kāmānam eva hetu kāyena duccharitaṃ caranti". "hoti": occurs in M I 8, 12-13 as follows:- "etarahi vā paccupannaṃ addhānaṃ ajjhattaṃ kathaṃkathī hoti". "honti": occurs in M I 10, 21-22 as quoted under I. 4.12. "gacchati": occurs in M II 137, 15-17 as quoted under VI. 1.26. "gacchanti": occurs in A III 5, 29-31 as follows:- "ye ca bhikkhave hīnā kāmā, ye ca majjhimā kāmā, ye ca paṇītā kāmā, sabbe kāmā tveva saṅkhaṃ gacchanti".

[1] Kvacādivaṇṇānaṃ ekassarāṇaṃ dvebhāvo. 460

Ādibhūtānaṃ vaṇṇānaṃ ekassarāṇaṃ kvaci dvebhāvo  
hoti. Titikkhati; jigucchati; tikicchati; vīmaṃsati;  
bubhukkhati; pivāsati; daddallati; jahāti; caṅkamati.  
Kvacī ti kim atthaṃ? Kamati; calati.

(1) The initial syllables of single vowels are  
sometimes reduplicated.

The initial syllables of single vowels sometimes  
become doubled. For example 'titikkhati' 'jigucchati'  
'tikicchati' 'vīmaṃsati' 'bubhukkhati' 'pivāsati'  
'daddallati' 'jahāti' 'caṅkamati'. Why sometimes?:  
For, in the following examples this change is not  
found: 'kamati' 'calati'.

[2] Pubbo'bbhāso. 461

Dvebhūtassa dhātussa yo pubbo so abbhāsa<sup>~~</sup>saṇṇo  
hoti. Dadhāti; dadāti; babhūva.

(2) The preceding one is (called) abbhāsa.

The first syllable belonging to the reduplicated  
root is called abbhāsa. For example 'dadhāti' 'dadāti'  
'babhūva'.

[3] Rasso. 462

Abbhāse vattamānassa sarassa rasso hoti. Dadāti;  
dadhāti, jahāti.

(3) (That vowel) is shortened.

The vowel which belongs to the duplicated syllable  
is shortened. For example 'dadāti' 'dadhāti' 'jahāti'.

[4] Dutiya-catutthānaṃ paṭhama-tatiyā. 463

Abbhāsagatānaṃ dutiya-catutthānaṃ paṭhama-tatiyā honti. Ciccheda; bubhukkhati; babhūva; dadhāti.

(4) The second and the fourth consonants are changed into the first and third.

The second and the fourth consonants (of a vagga) in duplicate become the first and the third of the same vagga. For example 'ciccheda' 'bubhukkhati' 'babhūva' 'dadhāti'.

[5] Kavaggassa cavaggo. 464

Abbhāse vattamānassa kavaggassa cavaggo hoti. Cikiricchati; jigucchati; jighacchati; caṅkamati; jigimsati; jaṅgamati.

(5) The ka vagga is changed into ca vagga.

The ka vagga which is reduplicated becomes ca vagga. For example 'cikiricchati' 'jigucchati' 'jighacchati' 'caṅkamati' 'jigimsati' 'jaṅgamati'.

[6] Māna-kitānaṃ va-tattaṃ vā. 465

Māna-kita icc etesaṃ dhātūnaṃ abbhāsagatānaṃ vakāra-takārattaṃ hoti vā yathāsaṅkhyā. Vīmaṃsati; tikicchati. Vā ti kim atthaṃ? Cikiricchati.

(6) The roots māna and kita are optionally changed into va and ta.

The roots māna and kita which are reduplicated sometimes become va and ta respectively. For example 'vīmaṃsati' 'tikicchati'. Why optionally? For, in the following example this change is not found :

'cikicchati'.

[7] Hassa jo.

466

Hakārassa abbhāse vattamānassa jo hoti. Jahāti;  
juvhati; juhoti; jahāra.

(7) The sound ha is changed into ja.

The sound ha which is reduplicated becomes ja.  
For example 'jahāti' 'juvhati' 'juhoti' 'jahāra'.

[8] Antass'ivaṇṇakāro vā.

467

Abbhāsassa antassa ivaṇṇo hoti akāro ca vā.  
Jigucchati; pivāsati; vīmaṃsati; jighacchati; babhūva.  
Vā ti kim atthaṃ? Bubhukkhati.

(8) The final vowel is optionally changed into i-vaṇṇa  
and a.

The final vowel of the reduplicated syllable  
becomes i-vaṇṇa and a optionally. For example  
'jigucchati' 'pivāsati' 'vīmaṃsati' 'jigacchati'  
'babhūva'. Why optionally?: For, in the following  
example this change is not found: 'bubhukkhati'.

[9] Niggahītañ ca.

468

Abbhāsassa ante niggahītāgamo hoti vā. Caṅkamati;  
cañcalati; jaṅgamati. Vā ti kim atthaṃ? Pivāsati;  
daddallati.

(9) And the niggahīta (is augmented).

At the end of the reduplicated syllable, the  
niggahīta is optionally augmented. For example  
'caṅkamati' 'cañcalati' 'jaṅgamati'. Why optionally?:  
For, in the following examples this augment is not  
found: 'pivāsati' 'daddallati'.

[10] Tato pā-mānaṃ vā-maṃ sesu.

469

Tato abbhāsa to pā-mānaṃ dhātūnaṃ vā-maṃ icc ete ādesā honti vā yathāsaṅkhyāṃ sappaccaye pare. Pivāsaṭi; vīmaṃsaṭi.

(10) Preceded by that, the roots pā and māna change into vā and maṃ, when sa follows.

After abbhāsa the roots pā and māna, when followed by the suffix sa, optionally become vā and maṃ respectively. Thus: 'pivāsaṭi' 'vīmaṃsaṭi'.

[11] Ṭhā tiṭṭho.

470

Ṭhā icc etassa dhātussa tiṭṭhādeso hoti vā. Tiṭṭhati; tiṭṭhatu; tiṭṭheyya; tiṭṭheyyuṃ. Vā ti kim atthaṃ? Ṭhāti.

(11) The root ṭhā is changed into tiṭṭha.

The root ṭhā becomes tiṭṭha. Thus: 'tiṭṭhati' 'tiṭṭhatu' 'tiṭṭheyya' 'tiṭṭheyyuṃ'. Why optionally?: For, in the following example this substitute is not found: 'ṭhāti'.

[12] Pā pibo.

471

Pā icc etassa dhātussa pibādeso hoti vā. Pibati; pibatu; pibeyya. Vā ti kim atthaṃ? Pāti.

(12) The root pā is changed into piba.

The root pā optionally becomes piba. Thus: 'pibati' 'pibatu' 'pibeyya'. Why optionally?: For, in the following example this substitute is not found: 'pāti'.

[13] Ñāssa jā-jana-nā.

472

Ñā icc etassa dhātussa jā-jana-nādesā honti vā.

Jānāti; jāneyya; jāniyā; jāññā; nāyati. Vā ti kim atthaṃ? Viññāti.

(13) The root ñā is changed into jā, jana and nā.

The root ñā optionally becomes jā, jana and nā. Thus: 'jānāti' 'jāneyya' 'jāniyā' 'jāññā' 'nāyati'. Why optionally?: For, in the following example this substitution is not found: 'viññāyati'.

[14] Disassa passa-dissa-dakkhā vā. 473

Disa icc etassa dhātussa passa-dissa-dakkha icc ete ādesā honti vā. Passati; dissati; dakkhati. Vā ti kim atthaṃ? Addasa.

(14) The root disa is optionally changed into passa, dissa and dakkha.

The root disa optionally becomes passa, dissa and dakkha. Thus: 'passati' 'dissati' 'dakkhati'. Why optionally?: For in the following example, this substitution is not found: 'addasa'.

[15] Byañjanantassa co chappaccayesu ca. 474

Byañjanantassa dhātussa co hoti chappaccaye pare. Jigucchati; tikicchati; jighacchati.

(15) And when the suffix cha follows, the final consonant of a root is changed into ca.

The final consonant of a root, when followed by the suffix cha, becomes ca. For example 'jigucchati' 'tikicchati' 'jighacchati'.

[16] Ko khe ca. 475

Byañjanantassa dhātussa ko hoti khappaccaye pare.

[32] Sese ssantu-mān'ānā.

657

Sesa icc etasmim atthe ssantu-māna-āna icc ete paccayā honti bhavissati kāle kammūpapade. Kammaṃ karissatī ti kammaṃ karissam, kammaṃ karonto, kammaṃ kurumāno, kammaṃ karāno vajati; bhojanaṃ bhunṇissatī ti bojanaṃ bhunṇissam, bhojanaṃ bhunṇanto, bhojanaṃ bhunṇamāno, bhojanaṃ bhunṇāno vajati; khādanaṃ khādissatī ti khādanaṃ khādissam, khādanaṃ khādanto, khādanaṃ khādamāno, khādanaṃ khādāno vajati; maggaṃ carissatī ti maggaṃ carissam, maggaṃ caranto, maggaṃ caramāno, maggaṃ carāno vajati; bhikkhaṃ bhikkhissatī ti bhikkhaṃ bhikkhissam, bhikkhaṃ bhikkhanto, bhikkhaṃ bhikkhamāno, bhikkhaṃ bhikkhāno vajati.

(32) The suffixes ssantu, māna and āna are used in the sense of incompleteness of action.

The suffixes ssantu, māna and āna are used after the roots preceded by a noun as an object to denote the sense of incompleteness of action in future. For example 'one who will do an action: kammaṃ karissam, kammaṃ karonto, kammaṃ kurumāno, kammaṃ karāno goes' 'one who will eat food: bojanaṃ bhunṇissam, bhojanaṃ bhunṇanto, bhojanaṃ bhunṇamāno, bhojanaṃ bhunṇāno goes' 'one who will chew the food: khādanaṃ khādissam, khādanaṃ khādanto, khādanaṃ khādamāno, khādanaṃ khādāno goes' 'one who will follow the way: maggaṃ carissam, maggaṃ caranto, maggaṃ caramāno, maggaṃ carāno goes' 'one who will beg: bhikkhaṃ bhikkhissam, bhikkhaṃ bhikkhanto, bhikkhaṃ bhikkhamāno, bhikkhaṃ bhikkhāno goes'.



agaccha; agamā; agacchi; agami; gacchissati; gamissati;  
agacchissā; agamissā; agacchīyati; agamīyati. Gamiss'  
eti kim atthaṃ? Icchati.

(19) When a suffix follows, the final *ma* of the root *gamu* is changed into *ccha*.

The final *ma* of the root *gamu*, when followed by a suffix, optionally becomes *ccha*. Thus: 'gacchamāno' 'gacchanto' 'gacchati' 'gameti' 'gacchatu' 'gametu' 'gaccheyya' 'gameyya' 'agaccha' 'agamā' 'agacchi' 'agami' 'gacchissati' 'gamissati' 'agacchissā' 'agamissā' 'agacchīyati' 'agamīyati'. Why the root *gamu*? For, in the following example this change is not found: 'icchati'.

[20] Vacass'ajjatanismim akāro o. 479

Vaca icc etassa dhātussa akāro ottam āpajjate  
ajjatanimhi. Avoca; avocuṃ. Ajjatanimhī ti kim  
atthaṃ? Avacā; avacuṃ.

(20) When the aorist suffix follows, the (first vowel) of the root *vaca* is changed into *o*.

The vowel *a* of the root *vaca*, followed by the aorist suffix, becomes *o*. Thus: 'avoca' 'avocuṃ'. Why the aorist? For in the following example this change is not found: 'avacā' 'avacuṃ'.

[21] Akāro dīghaṃ hi-mi-mesu. 480

Akāro dīghaṃ āpajjate hi-mi-ma icc etāsu vibha-  
ttisu. Gacchāhi; gacchāmi; gacchāma; gacchāmhe. Mikā-  
raggaḥaṇena hivibhattimhi akāro kvaci dīghaṃ nāpajjate.

Gacchahi.

(21) When the terminations hi, mi and ma follow, the vowel a is lengthened.

The vowel a, followed by hi, mi and ma terminations, is lengthened. For example 'gacchāhi' 'gacchāmi' 'gacchāma' 'gacchāmhe'. By the force of mi the vowel a, followed by hi, sometimes is not lengthened. For example 'gacchahi'.

[22] Hi lopam vā.

481

Hivibhatti lopam āpajjate vā. Gaccha; gacchāhi; gama; gamehi; gamaya; gamayāhi. Hī ti kim attham? Gacchati; gamīyati.

(22) The termination hi is optionally elided.

The termination hi optionally is dropped. For example 'gaccha' 'gacchāhi' 'gama' 'gamehi' 'gamaya' 'gamayāhi'. Why the termination hi? : For this loss of suffix is not applicable to the following: 'gacchati' 'gamīyati'.

[23] Hotissar'eh'oh'e bhavissantimhi ssassa ca. 482

Hū icc etassa dhātussa saro eha-oha-ettam āpajjate bhavissantimhi vibhattimhi sassa ca lopo hoti vā. Hehiti; hehinti; hohiti; hohinti; heti; henti; hehissati; hehissanti; hohissati; hohissanti; hessati; hessanti. Hū iti kim attham? Bhavissati; bhavissanti. Bhavissantimhī ti kim attham? Hoti; honti.

(23) When the future terminations follow, the vowel of the root hū becomes eha, oha and e and the ssa of the terminations is elided.

The vowel of the root  $\bar{h}\bar{u}$ , followed by the future terminations, is changed into eha, oha and e and the ssa of the terminations is optionally elided. Thus: 'hehiti' 'hehinti' 'hohiti' 'hohinti' 'heti' 'henti' 'hehissati' 'hehissanti' 'hohissati' 'hohissanti' 'hessati' 'hessanti'. Why the root  $\bar{h}\bar{u}$ ? : For, in the following examples this change is not found: 'bhavissati' 'bhavissanti'. Why the future terminations? : For, in the following examples this change is not found: 'hoti' 'honti'.

[24] Karassa sappaccayassa  $\bar{k}\bar{a}\bar{h}\bar{o}$ .

483

Kara icc etassa dhātussa sappaccayassa  $\bar{k}\bar{a}\bar{h}\bar{a}$ -ādeso hoti vā bhavissantivibhattimhi ssassa niccam lopo hoti.  $\bar{k}\bar{a}\bar{h}\bar{a}\bar{t}\bar{i}$ ;  $\bar{k}\bar{a}\bar{h}\bar{i}\bar{t}\bar{i}$ ;  $\bar{k}\bar{a}\bar{h}\bar{a}\bar{s}\bar{i}$ ;  $\bar{k}\bar{a}\bar{h}\bar{i}\bar{s}\bar{i}$ ;  $\bar{k}\bar{a}\bar{h}\bar{a}\bar{m}\bar{i}$ ;  $\bar{k}\bar{a}\bar{h}\bar{a}\bar{m}\bar{a}$ . Vā ti kim attham? Karissati; karissanti. Sappaccayaggahaṇena ā<sup>~</sup>nehipi bhavissantiyā vibhattiyā  $\bar{k}\bar{h}\bar{a}\bar{m}\bar{i}$ - $\bar{k}\bar{h}\bar{a}\bar{m}\bar{a}$ - $\bar{c}\bar{h}\bar{a}\bar{m}\bar{i}$ - $\bar{c}\bar{h}\bar{a}\bar{m}\bar{a}$  icc ādesā honti. Vakkhāmi, vakkhāma: vacadhātu; vacchāmi, vacchāma: vasadhātu.

Iti ākhyātakappe tatiyo kaṇḍo.

(24) The root kara together with the suffix is changed into  $\bar{k}\bar{a}\bar{h}\bar{a}$ .

When the future terminations follow, the root kara together with the suffix optionally becomes  $\bar{k}\bar{a}\bar{h}\bar{a}$  and ssa of the terminations is always elided. Thus: ' $\bar{k}\bar{a}\bar{h}\bar{a}\bar{t}\bar{i}$ ' ' $\bar{k}\bar{a}\bar{h}\bar{i}\bar{t}\bar{i}$ ' ' $\bar{k}\bar{a}\bar{h}\bar{a}\bar{s}\bar{i}$ ' ' $\bar{k}\bar{a}\bar{h}\bar{i}\bar{s}\bar{i}$ ' ' $\bar{k}\bar{a}\bar{h}\bar{a}\bar{m}\bar{i}$ ' ' $\bar{k}\bar{a}\bar{h}\bar{a}\bar{m}\bar{a}$ '. Why optionally? : For, in the following examples this change is not found: 'karissati' 'karissanti'. By the

force of *sappaccaya* the future terminations are changed into *khāmi*, *khāma*, *chāmi*, *chāma* after other roots. For example the root *vaca*: 'vakkhāmi' 'vakkhāma', the root *vasa*: 'vacchāmi' 'vacchāma'.

Here ends the third section in the chapter on the *ākhyāta* (verb).

## Notes VI.3

This third section of ākhyāta covers 24 rules. In the rules 460-469 Kaccāyana deals with reduplication and changes in the bases of verbs. In the rules 470-473, 477, 483 he deals with the substitutions of the verbs. In the rules 474-476, 478-482 he deals with various anomalous verbs and some changes at the end of the roots.

In the rule 468 the word ca represents the word vā occurring in the preceding rule. In the rule 469 the word tato indicates after abbhāsa which is laid down in the rule 461. In the same rule the plural form sesu is used which is not explained in the vutti. According to the rule 470 the word vā is understood from the rule 467. Similarly in the rules up to 472 also. However, Kaccāyana has used the word vā in the rule 473; it means it is not understood in the rule 472. In the rule 474 the word ca is understood to cancel the word vā according to Nyāsapāṭha.<sup>1</sup> Similarly, the plural form chappaccayesu includes tumicchattha according to Kaccāyana-vaṇṇanā.<sup>2</sup> In the rule 475 the word ca represents byañjanantassa occurring in the preceding rule. In the rule 480 the word akāro

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1. "caggahaṇaṃ vāggahaṇanivattanatthaṃ" Nyp 353, 1-3.

2. "bahuvacanaggahaṇena c'ettha tumicchatthe chappaccayaṃ saṅgaṇhāti" Kvn 312, 15-16.

is used even if it was available from the preceding rule. In the rule 482 the word *ca* according to the *vutti* indicates both *lopaṃ* and *vā* from the preceding rule. According to the *vutti* in the rule 483 the words *bhavissantimhi* and *sassa* are understood in the rule 483 as well as the words *vā* and *lopaṃ*.

Rule 1: *ekassarāṇaṃ* should be corrected to *ekasssarāṇaṃ*. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T add *dadāti*<sup>3</sup> after *daddallati*. B<sub>1</sub>, S<sub>2</sub> read *kampati*<sup>4</sup> for *kamati*.

"*dadāti*": occurs in Dh 249 (v.l.) as follows:-

"*dadāti ve yathāsaddhaṃ yathāpasādanaṃ jano  
tattha yo mañku bhavati paresaṃ pānabhojane  
na so divā vā rattiṃ vā samādhim adhigacchati*".

"*jahāti*": occurs in Ud 85, 21-22 as follows:-

"*dadato puññaṃ pavaḍḍhati saṃyamato varaṃ na ciyati  
kusalo ca jahāti pāpakaṃ rāgadosamohakkhayā*

*parinibbuto*".

"*caṅkamati*": occurs in M III 112, 31-32 as follows:-

"*tassa ce ānanda bhikkhuno iminā vihārena viharato  
caṅkamāya cittaṃ namati, so caṅkamati*".

Rule 3: "*jahāti*": occurs in Ud 85, 21-22 as quoted under VI. 3.1.

Rule 5: T reads *jaṅkamati* for *jaṅgamati*.

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3. Nyp also records *dadāti*.

4. Nyp also reads *kampati*.

"jigacchati": occurs in Dhp 203 as quoted under VI. 2.3. "jigimsati": occurs in Ja V 7, 16-17 as quoted under VI. 2.3. "caṅkamati": occurs in M III 112, 31-32 as quoted under VI. 2.3.

Rule 6: "tikicchati": occurs in Ja VI 94, 1-2 as quoted under VI. 2.2.

Rule 7: "jahāti": occurs in Ud 85, 21-22 as quoted under VI. 3.1.

Rule 8: B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T, Cd add dadhāti after babhūva.

"jigucchati": occurs in M I 423, 34-35 as quoted under VI. 2.2. "jigacchati": occurs in Dhp 203 as quoted under VI. 2.3.

Rule 9: "caṅkamati": occurs in M III 112, 31-32 as quoted under VI.3.1.

Rule 10: pā-mānaṃ should be corrected to pā-mānānaṃ as shown in all the versions.

Rule 11: "tiṭṭhati": occurs in M I 108, 27-30 as follows:- "yathāvādī kho āvuso sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiṇiṃ pajāya sadevamanussāya na kenaci loke viggayha tiṭṭhati". "tiṭṭhatu": occurs in M I 143, 11-12 as quoted under III. 24. "tiṭṭheyya": occurs in M I 137, 17-19 as follows:-  
"taṃ bhikkhave pariggahaṃ pariggaṇheyyātha yvāssa

pariggaho nicco dhuvo sassato avipariṇāmadhammo,  
sassatimaṃ tath'eva tiṭṭheyya".

Rule 12: B<sub>1</sub>, T read pivo for pibo. T, B<sub>1</sub> add piveyyuṃ;  
S<sub>1</sub>, S<sub>2</sub>: pibeyyuṃ after piveyya.

"pivati": occurs in M I 342, 32-33 as follows:-  
"na macchaṃ na maṃsaṃ na suraṃ na merayaṃ na thusodakaṃ  
pibati". In the variant reading of M I the reading  
pivati also is recorded. "pivatu": occurs in Ud 79, 2-  
3 as follows:-"pivatu bhagavā pāniyaṃ, pivatu sugato  
pāniyaṃ ti".

Rule 13: jā - jana - nā should be corrected to jā - jaṃ  
- nā or jā - ja'nnā as shown in all the versions. "jā-  
nāti": occurs in M I 99, 35-36 as follows:- "sace  
āvuso bhikkhu paccavekkhamāno evaṃ jānāti". "jāññā":  
occurs in Dhp 157 as follows:-

"attānañ ce piyaṃ jāññā rakkheyya naṃ surakkhitaṃ  
tiṇṇaṃ aññataraṃ yāmaṃ paṭijaggeyya paṇḍito".

Rule 14: B<sub>1</sub> adds adakkha, T: addakkha<sup>5</sup> after dakkhati.  
S<sub>2</sub> adds addakkhā before addasa.

"passati": occurs in Dhp 277 as follows:-  
"sabbe saṅkhārā aniccā ti yadā paññāya passati  
atha nibbindatī dukkhe esa maggo visuddhiyā".

"dissati": occurs in Ud 79, 24-26 as follows:-

"mohasambandhano loko bhabbarūpo'va dissati

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5. Nyp also records addakkha.



upadhibandhano bālo tamasā parivārīto  
 sassar iva khāyati passato n'tt̃hi kiñcanam̃".

"dakkhati": occurs in Sn 841 as follows:-

"diṭṭh̃iñ ca nissāya anupucchamāno māgandiyā ti bhagavā  
 samuggahītesu pamoham āgā  
 ito ca nāddakkhi aṇum̃ pi saññam̃  
 tasmā tuvaṃ momuhato dahāsi".

"addasa": occurs in M I 142, 22-23 as follows:-

"abhikkhaṇanto sumedho sattham̃ ādāya addasa laṅgiṃ".

Rule 16: "titikkhati": occurs in Dhṛp 321 as quoted  
 under VI. 2.2.

Rule 17: B<sub>1</sub> adds gī<sup>6</sup> for giṃ<sup>7</sup>, jigīsati for giṃsati  
 which occurs in Ja V 7, 16-17 as quoted under VI. 2.3.

Rule 18: abruvaṃ should be corrected to abravuṃ<sup>8</sup>.

"āha": occurs in M I 142, 21 as follows:-  
 "brahmaṇo evam āha". "āhu": occurs in It 97, 7-10 as  
 follows:-

"yassa kāyena vācāya  
 manasā n'atthi dukkaṭam̃  
 tam̃ ve kalyāṇasīlo ti  
 āhu bhikkhum̃ hirīmatam̃".

"abravuṃ: occurs in Ja V 112, 30-31 as follows:-

"sirī ca tāta lakkhī ca pucchitā etad abravuṃ  
 utṭhānaviriye pose ram'āham̃ anusuyyake".

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6. Nyp also reads gī.

7. Rūp also reads giṃ.

8. See, Sadd 422, 25.

Rule 19: T, B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read agacchā for agaccha. B<sub>1</sub> reads agacchī; agamī for agacchi; agami. Agacchīyati; agamīyati should be corrected to gacchīyati; gamīyati.

"gacchamāno": occurs in Ja V 165, 22-25 as follows:-

"vaṇijja raṭṭhādhipa gacchamāno  
pathe addasāsīmhi milācaputte  
pavaṭṭakāyaṃ uragaṃ mahantaṃ  
ādāya gacchante pamodamāne".

"gacchanto": occurs in M II 99, 8-10 as follows:-

"yathā coro aṅgulimālo bhagavantaṃ pakatiyā gacchantam  
sabbatthāmena gacchanto na sakkoti sampāpuṇituṃ".

"gacchati": occurs in M II 137, 15-17 as quoted under

VI. 1.26. "gaccheyya": occurs in Vin III 154, 1-2,

as follows:- "no ce sāmaṃ vā gaccheyya dūtaṃ vā  
pahīneyya, āpatti dukkaṭassa". "gamissati": occurs in

Vin I 292, 30-31 follows:- "yattha vā vāsaṃ gantukāmo

bhavissati tattha vikāle upagacchissati kilanto addhā-  
naṃ gamissati". "icchati": occurs in Dhṛp 291 as

follows:-

"paradukkhūpadānena yo attano sukham icchati  
verasaṃsaggasaṃsaṭṭho verā so na pamuccati".

Rule 20: B<sub>1</sub> reads vacass'ajjatanimhi makāro o<sup>9</sup> for  
vacass'ajjatanismim akrāro o. T adds vakārassa after

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9. Nyp and Rūp also read the same.

dhātussa. T reads avoci for avoca. Both are correct.<sup>10</sup> B<sub>1</sub>, T, S<sub>2</sub> read avacū for avacum.

"avoca": occurs in M I 13, 34-35 as follows:-  
 "idam avoca bhagavā idam vatvā sugato uṭṭhāy'āsana  
 vihāraṃ pāvisi". "avocum": occurs in M I 84, 8-10 as  
 follows:- "ekamantaṃ nisinne kho te bhikkhū te  
 ānñatitthiyā paribbājakā etad avocum". "avaca":  
 occurs in M I 131, 19-20 as follows:- "mā evaṃ āvuso  
 ariṭṭha avaca".

Rule 21: "gacchāhi": occurs in Vin I 177, 38 as  
 follows:- "sadh'āvuso pavāretvā gacchāhi". "gacchāmi":  
 occurs in Ja IV 416, 13-14 as follows:-

"nāhaṃ rohanta gacchāmi hadayaṃ me avakaḍḍhati  
 na taṃ ahaṃ jahissāmi idha hessāmi jīvitaṃ".

"gacchāma": occurs in Ap 25, 24-25 as follows:-

"amataṃ mayā adhigataṃ sokasallavinodaṃ  
 tuvaṃ pi adhigacchehi gacchāma buddhasantikaṃ".

Rule 22: B<sub>1</sub> reads gamāhi for gamehi. S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub>, T  
 read gamayati for gamīyati.

Rule 23: sassa in the vutti should be corrected to  
 ssassa as shown in all the versions.

"hessati": occurs in Ap 22, 31-32 as follows:-

"tassa dhammesu dāyādo oraso dhammanimmato  
 sārīputto'ti nāmena hessati aggasāvako".

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10. See, Rūp 268, 8-9.

"bhavissati": occurs in Vin III 83, 32 as follows:- "sabbassa kuṭumbassa issarā bhavissati".

"bhavissanti": occurs in M I 43,1 as follows:- "pare makkhī bhavissanti".

Rule 24: S<sub>1</sub>, S<sub>2</sub> read vasāmi; vasāma for vasadhātu; T adds kāhanti after kāhiti; and reads kāhatha in the place of kāhisi.

"kāhāti": occurs in Ja II 443, 12-13 as follows:-

"idaṃ kho sā na jānāti asim̃ sattiñ ca oḍḍitaṃ  
sā caṇḍī kāhāti kodhaṃ taṃ me tapati no "idha".

"kāhiti": occurs in Dhp 350 as follows:-

"vitakkūpasame ca yo rato  
asubhaṃ bhāvayatī sadā sato  
esa kho vyantikāhiti  
esa - cchecchati mārabandhanaṃ".

"kāhasi": occurs in Dhp 154 as follows:-

"gahakāraṃ diṭṭho'si puna geḥaṃ na kāhasi  
sabbā ete phāsukā bhaggā gahakūṭaṃ visaṅkhitāṃ  
visaṅkhāragatāṃ cittaṃ taṇhānaṃ khayaṃ ajjhagā".

"kāhāmi": occurs in Ja III 47, 14-15 as follows:-

"so hi nūna ito gantvā yoniṃ laddhāna mānusiṃ  
vadaññū sīlasampanno kāhāmi kusalaṃ bahuṃ".

"karissati": occurs in Vin V 56, 30-31 as follows:-

"kin'te ayye eso purisapuggalo karissati avassuto vā  
anavassuto vā yato tvaṃ anavassutā".

"karissanti": occurs in S II 193, 1-2 as follows:-  
 "ime ca manussā kālaṃ karissanti ahañ ca parinibbāyi-  
 ssāmi". "vakkhāmi": occurs in Vin III 178, 6-7 as  
 follows:- "ahaṃ p'āyasmante na kiñci vakkhāmi kalyāṇaṃ  
 vā pāpakaṃ vā". "vakkhāma": occurs in M III 207, 23 as  
 follows:- "ettha dāni mayaṃ there bhikkhū kiṃ vakkh-  
 āma". "vacchāmi": occurs in Vin I 60, 36 as follows:-  
 "āyasmato nissāya vacchāmi".

## [1] Dāntassam mi-mesu.

484

Dā icc etassa dhātussa antassa am hoti mi-ma icc etesu. Dammi; damma.

[1) When mi and ma follow, the final of the root dā is changed into am.

The final of the root dā, followed by mi and ma, becomes am. So: 'dammi' 'damma'.

## [2] Asaṃyogantassa vuḍḍhi kārīte.

485

Asaṃyogantassa dhātussa kārīte vuḍḍhi hoti. Kāreti; kārenti; kārayati; kārayanti; kārapeti; kārapenti; kārapayati; kārapayanti. Asaṃyogantass'eti kim attham? Cintayati; mantayati.

(2) When a causal (kārita) suffix follows, (the vowel of) the root not ending in conjunct, is lengthened.

The vowel of the root not ending in conjunct followed by a causal (kārita) suffix is lengthened. For example 'kāreti' 'kārenti' 'kārayati' 'kārayanti' 'kārapeti' 'kārapenti' 'kārapayati' 'kārapayanti'. Why 'asaṃyogantassa'? For in the following examples this lengthening is not found: 'cintayati' 'mantayati'.

## [3] Ghaṭṭadīnam vā.

486

Ghaṭṭadīnam dhātūnam asaṃyogantānam vuḍḍhi hoti vā kārīte. Ghāṭeti, ghaṭeti, ghāṭayati, ghāṭāpeti, ghāṭāpayati; gāmeti, gameti, gāmayati, gamayati. Ghaṭṭadīnam iti kim attham? Kāreti.

(3) (The vowel of) the roots beginning with ghaṭa is optionally (lengthened).

When a causal (kārita) suffix follows, the vowel of the roots beginning with ghaṭa not ending in conjunct is optionally lengthened. Thus: 'ghāṭeti' 'ghaṭeti' 'ghāṭayati' 'ghāṭāpeti' 'ghāṭāpayati' 'gāmeti' 'gameti' 'gāmayati' 'gamayati'. Why the roots beginning with ghaṭa? For, to the following example this option is not applicable: 'kāreti'.

[4] Āññesu ca.

487

Āññesu ca paccayesu sabbesaṃ dhātūnaṃ asaṃyogan-  
tānaṃ vuddhi hoti. Jayati; bhavati; hoti.  
Cāsaddaggahaṇena nuppaccaṃyassāpi vuddhi hoti.  
Abhisuṇoti; saṃvuṇoti.

(4) And when other suffixes follow.

The vowel of all roots not ending in conjunct, is lengthened, when other suffixes follow. For example 'jayati' 'bhavati' 'hoti'. By the force of ca the vowel of the suffix ṇu also is lengthened. For example 'abhisuṇoti' 'saṃvuṇoti'.

[5] Guha-dusānaṃ dīghaṃ.

488

Guha-dusa icc etesaṃ dhātūnaṃ saro dīghaṃ āpajjate  
kārite. Gūhayati; dūsayati.

(5) The vowel of the roots guha and dusa is lengthened.

The vowel of the roots guha and dusa, followed by the causal (kārita) suffix, is lengthened. Thus: 'gūhayati' 'dūsayati'.

[6] Vaca-vasa-vahādīnaṃ ukāro vassa ye.

489

Vaca-vasa-vaha icc evaṃ ādīnaṃ dhātūnaṃ vakārassa  
ukāro hoti ye paccaye pare. Uccate; vuccate; vussati;

vuyhati.

(6) When the suffix *ya* follows, *va* of the roots beginning with *vaca*, *vasa* and *vaha* becomes *u*.

The *va* of the roots beginning with *vaca*, *vasa* and *vaha*, followed by the suffix *ya*, is changed into *u*. Thus: 'uccate' 'vuccate' 'vussati' 'vuyhati'.

[7] Havipariyaye lo vā. 490

Hakārassa vipariyayo hoti yappaccaye pare yappaccayassa ca lo hoti vā. Vuyhati; vuḷhati.

(7) The sound *ha* is interchanged (and the suffix *ya*) is optionally changed into *la*.

The sound *ha* of the roots, followed by the suffix *ya*, changes its place with the sound *ya* and the suffix *ya* optionally becomes *la*. For example 'vuyhati' 'vuḷhati'.

[8] Gahassa ghe ppe. 491

Gaha icc etassa dhātussa sabbass'eva ghekāro hoti ppappaccaye pare. Gheppati.

(8) When the suffix *ppa* follows, the entire root *gaha* is changed into *ghe*.

The entire root *gaha*, followed by the suffix *ppa*, becomes *ghe*. So: 'gheppati'.

[9] Halopo ṇhāmi. 492

Gaha icc etassa dhātussa hakārassa lopo hoti ṇhāmi paccaye pare. Gaṇhāti.

(9) When the suffix *ṇhā* follows, the *ha* (of the root *gaha*) is elided.



The *ha* of the root *gaha*, followed by the suffix *ṇhā*, is edided. So: 'gaṇhāti'. [10] *Karassa kāsattaṃ ajjatanimhi*. 493

*Kara* icc *etassa dhātussa sabbassa kāsattaṃ* *hoti vā ajjatanīvibhattimhi*. *Akāsi*, *akāsuṃ* *akari*, *akaruṃ*. *Attam* *iti bhāvaniddesena aññatthāpi sāgamo* *hoti*. *Ahosi*; *adāsi*.

(10) When an aorist suffix follows, the root *kara* is changed into *kāsa*.

The whole of the root *kara*, followed by an aorist suffix, optionally becomes *kāsa*. Therefore: 'akāsi' 'akāsuṃ' 'akari' 'akaruṃ'. By the force of the abstract form (*kās*)*attam*, in other examples also *sa* is augmented. For example 'ahosi' 'adāsi'.

[11] *Asasmā mi-mānaṃ mhi-mh'antalopo ca*. 494

*Asa* icc *etāya dhātuyā mi-ma* icc *etesaṃ vibhattīnaṃ mhi-mhādesā honti vā dhātussanto lopo ca*. *Amhi*; *amha*; *asmi*; *asma*.

(11) The terminations *mi* and *ma* used after the root *asa* are changed into *mhi* and *mha* and the final part of the root is elided.

The terminations *mi* and *ma* applied to the root *asa* optionally become *mhi* and *mha* and the final part of the root is elided. Therefore: 'amhi' 'amha' 'asmi' 'asma'.

[12] *Thassa tthattaṃ*. 495

*Asa* icc *etassa dhātussa thassa vibhattissa tthattaṃ* *hoti dhātv antassa lopo ca*. *Attha*.

(12) (The termination) *tha* becomes *ttha*.

The termination *tha* used after the root *asa* is changed into *ttha* and the final part of the root is also elided. Therefore: 'attha'.

[13] *Tissa tthittam*.

496

*Asa icc etāya dhātuyā tissa vibhattissa tthittam hoti dhātv antassa lopo ca. Atthi.*

(13) (The termination) *ti* becomes *tthi*.

The termination *ti* used after the root *asa* is changed into *tthi* and the final part of the root is also elided. Therefore: 'atthi'.

[14] *Tussa tthuttam*.

497

*Asa icc etāya dhātuyā tussa vibhattissa tthuttam hoti dhātv antassa lopo ca. Atthu.*

(14) (The termination) *tu* becomes *tthu*.

The termination *tu* used after the root *asa* is changed into *tthu* and the final part of the root is also elided. Therefore: 'atthu'.

[15] *Simhi ca*.

498

*Asass'eva dhātussa simhi vibhattimhi antassa lopo ca hoti. Ko nu tvaṃ asi.*

(15) And when the termination *si* follows.

The final part of the root *asa*, followed by the termination *si*, is also elided. Thus: 'ko nu tvaṃ asi'.

[16] *Labhasmā ī-innaṃ ttha-ttham*.

499

*Labha icc etāya dhātuyā ī-innaṃ vibhattīnaṃ ttha-ttham-ādesā honti dhātv antassa lopo ca. Alattha;*

alatthaṃ.

(16) The terminations  $\bar{i}$  and  $iṃ$  used after the root *labha* are changed into *ttha* and *tthaṃ*.

The root *labha*, followed by the terminations  $\bar{i}$  and  $iṃ$ , becomes *ttha* and *tthaṃ* and the final part of the root is also elided. Therefore: 'alattha' 'alatthaṃ'.

[17] Kudhasmādī cchi.

500

Kudha icc etāya dhātuyā ivibhattissa cchi hoti dhātv antassa lopo ca. Akkocchi.

(17) The termination  $\bar{i}$  used after the root *kudha* is changed into *cchi*.

The termination  $\bar{i}$  applied to the root *kudha* becomes *cchi* and the final part of the root is also elided. Therefore: 'akkocchi'.

[18] Dādhātussa dajjaṃ vā.

501

Dā icc etassa dhātussa sabbassa dajjādeso hoti vā. Dajjāmi; dajjeyya; dadāmi; dadeyya.

(18) The root  $dā$  is optionally changed into *dajja*.

The whole of the root  $dā$  optionally becomes *dajja*. Thus: 'dajjāmi' 'dajjeyya' 'dadāmi' 'dadeyya'.

[19] Vadassa vajjaṃ.

502

Vada icc etassa dhātussa sabbassa vajjādeso hoti vā. Vajjāmi; vajjeyya; vadāmi; vadeyya.

(19) The root *vada* is changed into *vajja*.

The whole of the root *vada* optionally becomes *vajja*. Thus: 'vajjāmi' 'vajjeyya' 'vadāmi' 'vadeyya'.

[20] Gamussa ghammaṃ.

503

Gamu icc etassa dhātussa sabbassa ghammādeso hoti vā. Ghammatu; ghammāhi; ghammāmi. Vā ti kim atthaṃ? Gacchatu; gacchāhi; gacchāmi.

(20) The root gamu is changed into ghamma.

The whole of the root gamu optionally becomes ghamma. Thus: 'ghammatu' 'ghammāhi' 'ghammāmi'. Why optionally? For, in the following examples this change is not found: 'gacchatu' 'gacchāhi' 'gacchāmi'.

[21] Yamhi dā-dhā-mā-ṭhā-hā-pā-maha-mathādīnaṃ ī. 504

Yamhi paccaye pare dā-dhā-mā-ṭhā-hā-pā-mahu- matha icc evam ādīnaṃ dhātūnaṃ anto ikāraṃ āpajjate. Dīyati; dhīyati; mīyati; ṭhīyati; hīyati; pīyati; mahīyati; mathīyati.

(21) When the suffix ya follows, the final part of the roots beginning with dā, dhā, mā, ṭhā, hā, pā, maha and matha are changed into ī.

The final part of the roots beginning with dā, dhā, mā, ṭhā, hā, pā, maha and matha, followed by the suffix ya, becomes ī. For example 'dīyati' 'dhīyati' 'mīyati' 'ṭhīyati' 'hīyati' 'pīyati' 'mahīyati' 'mathīyati'.

[22] Yajass'ādiss'i.

505

Yaja icc etassa dhātussa ādissa ikārādeso hoti ye paccaye pare. Ijjate mayā buddho.

(22) The initial part of the root yaja is changed into i.

The initial part of the root *yaja*, followed by the suffix *ya*, becomes *i*. Thus: 'ijjate mayā buddho'.

[23] *Sabbato um̐ iṃsu.*

506

*Sabbehi dhātūhi um̐vibhattissa iṃsv ādeso hoti.*  
*Upasaṅkamīsu; nisīdīsu.*

(23) The termination *um̐* used after any root is changed into *iṃsu*.

The termination *um̐* applied to any root becomes *iṃsu*. For example 'upasaṅkamīsu' 'nisīdīsu'.

[24] *Jara-marāṇaṃ jīra-jiyya-miyyā vā.*

507

*Jara-mara icc etesaṃ dhātūnaṃ jīra-jiyya-miyya icc ete ādesā honti vā. Jīrati; jīranti; jiyyati; jiyyanti; miyyati; miyyanti; marati; maranti.*

(24) The roots *jara* and *mara* are optionally changed into *jīra*, *jiyya* and *miyya*.

The roots *jara* and *mara* optionally become *jīra*, *jiyya* and *miyya*. For example 'jīrati' 'jīranti' 'jiyyati' 'jiyyanti' 'miyyati' 'miyyanti' 'marati' 'maranti'.

[25] *Sabbatthāsassādilopo ca.*

508

*Sabbattha vibhattippaccayesu ass icc etassa dhātussa ādissa lopo hoti vā. Siyā; santi; santo; samāno. Vā ti kim atthaṃ? Asi.*

(25) The initial of the root *asa*, followed by any suffix, is optionally dropped.

The initial part of the root *asa*, followed by the verbal terminations or suffixes, is optionally elided. Thus: 'siyā' 'santi' 'santo' 'samāno'. Why

optionally?: For, in the following example this loss is not found: 'asi'.

[26] Asabbadhātuke bhū.

509

Asass'eva dhātussa bhū hoti vā asabbadhātuke pare. Bhavissati; bhavissanti. Vā ti kim atthaṃ? Āsum.

(26) When asabbadhātuka termination follows, the (root asa) becomes bhū.

The root asa, followed by asabbadhātuka termination, is optionally changed into bhū. For example 'bhavissati' 'bhavissanti'. Why optionally?: For, in the following example this substitute is not found: 'āsum'.

[27] Eyyassa ñāto iyā-ññā vā.

510

Eyyavibhattissa ñā icc etāya dhātuyā parassa iyā-ññādesā honti vā. Jāniyā; jaññā. Vā ti kim atthaṃ? Jāneyya.

(27) The termination eyya used after the root ñā is optionally changed into iyā and ññā.

The termination eyya preceded by the root ñā optionally becomes iyā and ññā. Therefore: 'jāniyā' 'jaññā'. Why optionally?: For, in the following example this substitute is not found: 'jāneyya'.

[28] Nāssa lopo yakārattaṃ.

511

Ñā icc etāya dhātuyā nāpaccayassa lopo hoti vā yakārattañ ca. Nāyati. Vā ti kim atthaṃ? Jānāti.

(28) The suffix nā is elided and ya is augmented.

The suffix  $\tilde{n}\bar{a}$  used after the root  $\tilde{n}\bar{a}$  is elided and  $ya$  augmented. Thus: ' $\tilde{n}\bar{a}yati$ '. Why optionally?: For, in the following example this loss is not found: ' $\tilde{j}\bar{a}n\bar{a}ti$ '.

[29]  $\tilde{Lop}\bar{a}\tilde{n}$   $\tilde{cetta}\bar{m}$   $\tilde{ak}\bar{a}ro$ . 512

$\tilde{Ak}\bar{a}rappaccayo$   $\tilde{lop}\bar{a}\tilde{m}$   $\tilde{apajjate}$   $\tilde{etta}\tilde{n}$   $\tilde{ca}$   $\tilde{hoti}$   $\tilde{v}\bar{a}$ .  
 $\tilde{Vajjemi}$ ,  $\tilde{vademi}$ ;  $\tilde{vajj}\bar{a}mi$ ,  $\tilde{vad}\bar{a}mi$ .

(29) The suffix  $a$  is elided and changed into  $e$ .

The suffix  $a$  is elided and optionally becomes  $e$ . For example ' $\tilde{vajjemi}$ ' ' $\tilde{vademi}$ ' ' $\tilde{vajj}\bar{a}mi$ ' ' $\tilde{vad}\bar{a}mi$ '.

[30]  $\tilde{Utt}\bar{a}\tilde{m}$   $\tilde{ok}\bar{a}ro$ . 513

$\tilde{Ok}\bar{a}rappaccayo$   $\tilde{utt}\bar{a}\tilde{m}$   $\tilde{apajjate}$   $\tilde{v}\bar{a}$ .  $\tilde{Kurute}$ ;  $\tilde{karoti}$ .  
 $\tilde{Ok}\bar{a}ro$   $\tilde{ti}$   $\tilde{kim}$   $\tilde{atth}\bar{a}\tilde{m}$ ?  $\tilde{Hoti}$ .

(30) The suffix  $o$  is changed into  $u$ .

The suffix  $o$  optionally becomes  $u$ . For example ' $\tilde{kurute}$ ' ' $\tilde{karoti}$ '. Why the suffix  $o$ ? : For, to the following example this rule is not applicable: ' $\tilde{hoti}$ '.

[31]  $\tilde{Karassak}\bar{a}ro$   $\tilde{ca}$ . 514

$\tilde{Kara}$   $\tilde{icc}$   $\tilde{etassa}$   $\tilde{dh}\bar{a}tussa$   $\tilde{ak}\bar{a}ro$   $\tilde{atta}\tilde{m}$   $\tilde{apajjate}$   $\tilde{v}\bar{a}$ .  
 $\tilde{Kurute}$ ;  $\tilde{karoti}$ ;  $\tilde{kubbate}$ ;  $\tilde{kubbati}$ ;  $\tilde{kayirati}$ .  
 $\tilde{Karass'eti}$   $\tilde{kim}$   $\tilde{atth}\bar{a}\tilde{m}$ ?  $\tilde{Sarati}$ ;  $\tilde{marati}$ .

(31) The vowel  $a$  of the root  $kara$  is changed into  $\bar{a}$ .

The vowel  $a$  of the root  $kara$  optionally becomes  $\bar{a}$ . For example ' $\tilde{kurute}$ ' ' $\tilde{karoti}$ ' ' $\tilde{kubbate}$ ' ' $\tilde{kubbati}$ ' ' $\tilde{kayirati}$ '. Why the root  $kara$ ? : For, in the following examples this change is not found: ' $\tilde{sarati}$ ' ' $\tilde{marati}$ '.

[32] O ava sare.

515

Okārassa dhātv antassa sare pare ava hoti vā.  
Cavati; bhavati. Sare ti kim atthaṃ ? Hoti. O ti kim  
atthaṃ? Jayati.

(32) When a vowel follows, the final o is changed into  
ava.

The final o of the root, followed by a vowel,  
optionally becomes ava. For example 'cavati'  
'bhavati'. Why a vowel?: For, in the following  
example this change is not found: 'hoti'. Why the final  
o ? : For, in the following example this change is not  
found: 'jayati'.

[33] E aya.

516

Ekārassa dhātv antassa sare pare ayādeso hoti vā.  
Nayati; jayati. Sare ti kim atthaṃ? Neti.

(33) The vowel e is changed into aya.

The final e of the root, followed by a vowel,  
optionally becomes aya. For example 'nayati' 'jayati'.  
Why a vowel?: For, in the following example this  
change is not found: 'neti'.

[34] Te āv'āyā kārīte.

517

Te o-e icc ete āva-āya-ādeso pāpunanti kārīte.  
Lāveti; nāyeti. Yogavibhāgena āññesupi āya hoti.  
Gāyati.

(34) When a causal suffix follows, those are changed  
into āva and āya.

The vowel o and e, followed by a causal suffix,  
become āva and āya. For example 'lāveti' 'nāyeti'. By



yogavibhāga (the separation of this rule into two) āya takes place also elsewhere. For example 'gāyati'.

[35] Ikārāgamo asabbadhātukamhi. 518

Sabbamhi asabbadhātukamhi ikārāgamo hoti. Gamissati; karissati; labhissati; pacissati. Asabbadhātukamhi ti kim atthaṃ? Gacchati; karoti; labhati; pacati.

(35) When asabbadhātuka termination follows, i is augmented.

When any asabbadhātuka termination follows, the vowel i is augmented. For example 'gamissati' 'karissati' 'labhissati' 'pacissati'. Why asabbadhātuka termination? For, in the following examples this augment is not found: 'gacchati' 'karoti' 'labhati' 'pacati'.

[36] Kvaci dhātu-vibhatti ppaccayānaṃ dīgha-viparīt' ādes'āgamā ca. 519

Idha ākhyāte anippannesu sādhanesu kvaci dhātu-vibhatti ppaccayānaṃ dīgha-viparīta-ādesa-lopa-āgama icc etāni kārīyāni jīnavacanānurūpāni kātābbāni. Jāyati; kareyya; jāniyā; siyā; kare; gacche; jāññā; vakkhetha; dakkhetha; dicchati; āgacchum; ahosi; ahesum; icc evam ādīni aññānipi sādhanāni yojetābbāni.

(36) And sometimes there are operations of lengthening, inversion, substitution, elision and augment of the roots, terminations and suffixes.

In this chapter on verbs in connection with the

examples which are not explained, the operations of lengthening, inversion, substitution, elision and augment of the roots, terminations and suffixes sometimes are to be made in consonance with the words of Buddha. For example 'jāyati' 'kareyya' 'jāniyā' 'siyā' 'kare' 'gacche' 'jānā' 'vakkhetha' 'dakkhetha' 'dicchati' 'āgacchuṃ' 'ahosi' 'ahesuṃ'; the other examples should be explained in the same way.

[37] Attanopadāni parassapadattam.

520

Attanopadāni kvaci parassapadattam āpajjante. Vuccati; labbhati; paccati; kariyati; sijjhati. Kvaci ti kim attham? Vuccate; labbhate; paccate; kariyate; sijjhate.

(37) The attanopada forms are changed into parassapada.

The attanopada forms sometimes become parassapada ones. For example 'vuccati' 'labbhati' 'paccati' 'kariyati' 'sijjhati'. Why sometimes? For, in the following examples this change is not found: 'vuccate' 'labbhate' 'paccate' 'kariyate' 'sijjhate'.

[38] Akārāgamo hiyattan'ajjatanī-kālātipattīsu.

521

Kvaci akārāgamo hoti hiyattan'ajjatanī-kālātipatti icc etāsu vibhattīsu. Agamā; agamī; agamissā. Kvaci ti kim attham? Gamā; gamī; gamissā.

(38) When the past imperfect, aorist and conditional terminations follow, a is augmented.

The past imperfect, aorist and conditional terminations are sometimes preceded by the augment a.

For example 'agamā' 'agamī' 'agamissā'. Why sometimes?: For, in the following examples this augment is not found: 'gamā' 'gamī' 'gamissā'.

[39] Brūto ī timhi.

522

Brū icc etāya dhātuyā ikārāgamo hoti timhi vibhattimhi. Bravīti.

(39) When the termination ti follows, ī is augmented after the root brū.

ī is augmented after the root brū if the termination ti follows. Therefore: 'bravīti'.

[40] Dhātu'ssanto lopo'nekasarassa.

523

Dhātussa anto kvaci lopo hoti yad'ānekasarassa. Gacchati; pacati; sarati; marati; carati. Anekasarass'eti kim atthaṃ? Pāti; yāti; dāti; bhāti; vāti. Kvaci ti kim atthaṃ? Mahīyati; mathīyati.

(40) The final of the root having more than one vowel is elided.

When there are more than one vowels in a root, the last is sometimes elided. For example 'gacchati' 'pacati' 'sarati' 'marati' 'carati'. Why more than one vowel?: For, in the following example this loss is not found: 'pāti' 'yāti' 'dāti' 'bhāti' 'vāti'. Why sometimes?: For, in the following examples this loss is not found: 'mahīyati' 'mathīyati'.

[41] Isu-yamānaṃ anto ccho vā.

524

Isu-yama icc etesaṃ dhātūnaṃ anto ccho hoti vā. Icchati; niyacchati. Vā ti kim atthaṃ? Esati;

niyamati.

(41) The final of the roots *isu* and *yama* is optionally changed into *ccho*.

The final of the roots *isu* and *yama* optionally becomes *ccho*. So: 'icchatī' 'niyacchatī'. Why optionally?: For, in the following examples this substitute is not found: 'esati' 'nimayati'.

[42] *Kāritānaṃ ṇo lopaṃ*.

525

*Kārita icc etesaṃ paccayānaṃ ṇo lopaṃ āpajjate.*  
*Kāreti; kārayati; kārapeti; kārapayati.*

*Sāsanatthaṃ samuddiṭṭhaṃ may'ākhyātaṃ samāsato*  
*Sakabuddhivisesena cintayantu vicakkhaṇā.*

*Iti ākhyatakappe catuttho kaṇḍo.*

(42) The sound *ṇ* of the causal (*kārita*) suffixes is elided.

The *ṇ* of the causal (*kārita*) suffixes is dropped. For example 'kāreti' 'kārayati' 'kārapeti' 'kārapayati'.

Let the learned people discuss by means of their own knowledge, the verbs (*ākhyāta*) which are laid down (by the teacher) and have been briefly explained here by me for the advancement of religion.

Here ends the fourth section in the chapter on the *ākhyāta* (verb).

## Notes VI. 4

This fourth section of ākhyāta covers 42 rules. In this kaṇḍa Kaccāyana seems to arrange the rules dealing with various treatments, many of which supplement previous rules e.g. the changes in the bases of verbs, substitution of the verbs, miscellaneous irregularities, including the vuddhi (lengthening) of the roots, augment and the mutations of various irregular verbs etc.

In the rule 478 the word ca cancels the word vā occurring in the preceding rule. However, according to the vutti the word ca includes another case also. In the rule 493 according to the vutti the word vā is understood from the rule 490. Moreover, it is not understood in the rules 491 and 492. In the rule 494 the word ca is taken in the sense of additional grammatical operation. However, the vutti understands also the word vā. In the rule 498 the word ca stands for lopam occurring in the rule 494. However, S<sub>1</sub> does not read the word ca in the vutti. The words lopo ca are understood in the rules 499 and 500 according to the vutti. However, the word vā occurring in the rule 501 is not found: in B<sub>1</sub>, T, Cd, S<sub>1</sub>, S<sub>2</sub>. Further in the rules 502 and 503 the word vā is understood according to the vutti, but it is not understood from the rules 504 to 506 according to the vutti. In the rule 508 the word ca is used by Kaccāyana which according to the

vutti stands for the word *vā* occurring in the preceding rule. Similarly, it is understood in the rule 509; but in the rule 510 Kaccāyana uses the word *vā*; it means it is not understood in the rule 509. It is understood up to the rule 513 according to the vutti and in the rule 514 Kaccāyana uses the word *ca* which according to Nyāsapāṭha stands for *utta*.<sup>1</sup> However, the word *ca* in the rule 514 may be taken in the sense of additional grammatical operation regarding the form *kurute*. Similarly in the rule 519 the word *ca* may be taken in the sense of additional grammatical operation to be made *kvaci* (sometimes). In the rule 525 the word *lopaṃ* cancels the word *vā* occurring in the preceding rule.

Rule 1: "dammi": occurs in Ja IV 422, 4-5 as follows:-

"dammi nikkhasataṃ ludda thullaṇ<sup>~</sup> ca maṇikuṇḍalaṃ  
catussadaṇ<sup>~</sup> ca pallaṅkaṃ ummāpupphasirinnibhaṃ".

Rule 2: "kāreti": occurs in M II 131, 5-6 as quoted under VI. 2.7. "kārenti": occurs in M I 87, 8-9 as quoted under VI. 2.7. "kārapeti": occurs in Vin III 156, 35 as quoted under VI. 2.7. "kārapenti": occurs in Vin III 144, 25-27 as quoted under VI. 2.7.

Rule 3: B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T add *ghaṭayati* after *ghāṭayati*;  
*ghaṭāpayati* after *ghāṭāpeti* and *ghaṭāpayati* after *ghāṭ-*

1. "caggahaṇaṃ uttaggaṇaṇānukadḍhanatthaṃ" Nyp 372, 2.

āpayati. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> add gāmāpeti; gamāpeti; gāmāpayati; gamāpayati after gamayati.

Rule 6: T, B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read vuccati<sup>2</sup> for vuccate.<sup>3</sup>

"vuccati": occurs in Dhp 63 as quoted under VI. 2.13. "vussati": occurs in M I 147, 15-17 as quoted under III. 32. "vuyhati": occurs in Nidd I 4, 6-7 as follows:- "athavā kāmataṇhāya yāyati niyyati vuyhati saṃhariyati".

Rule 7: havipariyaye should be corrected to havipariyayo. S<sub>1</sub>, S<sub>2</sub>, A read lo for lo.

"vuyhati": occurs in Nidd I 4, 6-7 as quoted under VI. 4.6.

Rule 8: "gaṇhāti": occurs in Vin III 49, 34-35 as quoted under VI.2.19.

Rule 10: attam should be read as kāsattam as shown in all the versions, because attam is deficient and not pertinent to the rule.

"akāsi": occurs in M II 2, 11-12 as follows:- "cirassaṃ kho bhante bhagavā imaṃ pariyāyam akāsi".

"akarum": occurs in D II 256, 3-4 as follows:-

"devakāyā abhikkantā te vijānātha bhikkhavo  
te ca ātappam akarum sutvā buddhassa sāsanaṃ".

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2. Nyp also reads vuccati.

3. Rūp reads both i.e. vuccati and vuccate.

"ahosi": occurs in D II 5, 1-3 as follows:-  
 "kassapassa bhikkhave bhagavato arahato sammā-  
 sambuddhassa tissabhāradvājaṃ nāma sāvakayugaṃ ahosi  
 aggaṃ bhaddayugaṃ". "adāsi": occurs in Vin II 39, 18-  
 20 as follows:- "tassa me saṅgho ekissā āpattiya  
 sañcetanikāya sukkavisatṭhiyā appaṭicchannāya cārattaṃ  
 mānattaṃ adāsi".

Rule 11: "amhi": occurs in M II 99, 27-28 as follows:-  
 "pucchāmi taṃ samaṇa etam atthaṃ: katthaṃ t̃hito tvam  
 aham atṭhito'mhi?". "asmi": occurs in M I 40, 24 as  
 follows:- "n'etaṃ mama, n'eso'ham asmi".

Rule 12: icc etassa dhātussa should be read as icc  
 etāya dhātuyā which is shown in all the versions and  
 the following vutti. "attha": occurs in M I 161, 25-  
 26 as follows:- "kāya nu'tha bhikkhave etarahi kathāya  
 sannisinna".

Rule 13: "atthi": occurs in Vin III 112, 12-13 as  
 follows:- "atthi c'ettha cetanā labbhati".

Rule 14: "atthu": occurs in D III 195, 27-30 as  
 follows:-

"vipassissa nam'atthu cakkhumantassa sirīmato  
 sikkhissapi nam'atthu sabbabhūtanukampino".

Rule 15: S<sub>1</sub> does not record ca in the vutti. B<sub>1</sub>, S<sub>2</sub>, T  
 add mārisa after asi which occurs in S I 103, 21-22 as  
 follows:-



"sīlaṃ samādhīpannaṃ ca maggaṃ bodhāya bhāvayaṃ  
 patto'smi paramaṃ suद्धiṃ nihato tvaṃ asi antakā".

Rule 16: "alattha": occurs in M II 49, 7-9 as follows:-  
 "alattha kho ānanda jotipālo māṇavo kassapassa  
 bhagavato arahato sammāsambuddhassa santike pabbajjaṃ  
 alattha upasampadaṃ". "alathaṃ": occurs in M I 519, 22-  
 23 as follows:- "piṇḍaṃ me aladdhabbaṃ ahosi, tena  
 n'ālatthaṃ".

Rule 17: B<sub>1</sub>, S<sub>1</sub>, read kusasma<sup>4</sup> for kudhasma<sup>5</sup> and  
 kusa<sup>4</sup> for kudha.<sup>5</sup> S<sub>2</sub> reads icchi for cchi. It may be  
 noted here that the verb akkocchi should be derived from  
 the root kusa (to scold; swear at; abuse; revile) not  
 kudha (to be angry with) as stated by Nyāsapāṭha, S<sub>2</sub>,  
 T, Senart. PED remarks that Kaccāyana has wrongly  
 derived akkocchi from the root kudha<sup>6</sup> and Rūpasiddhi  
 gives two forms akkocchi or akkosi in the vutti i.e.  
 it is derived from the root kusa only.<sup>7</sup> However, the  
 verb akkocchi which occurs in Dh 3 [as quoted under I.  
 1.11] signifies 'abused' only.<sup>8</sup>

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4. Rūp also reads the same.

5. Nyp also reads the same.

6. PED, s.v. akkosati, see also CPD s.v. akkosati, PGR  
 p. 160.

7. See, Rūp 269, 1.

8. See, IKP p. 38 fn.

Rule 18: B<sub>1</sub>, T, Cd, S<sub>1</sub>, S<sub>2</sub> omit vā<sup>9</sup> in the rule. Senart's edition, however, has it.

"dadāmi": occurs in Ja IV 99, 3-6 as quoted under II. 2.29. "dadeyya": occurs in Vin III 155, 11-12 as follows:- "no ce aññassa vā dadeyya bhinditvā puna kāreyya".

Rule 19: "vadāmi": occurs in M I 8, 31-32 as follows:- "na parimuccati dukkhasmā ti vadāmi". "vadeyya": occurs in M I 71, 20-22 as follows:- "yo kho maṃ sārīputta evaṃ jānantaṃ evaṃ passantaṃ evaṃ vadeyya".

Rule 20: B<sub>1</sub>, S<sub>1</sub> read gamissa<sup>10</sup> for gamussa.

"gacchāhi": occurs in Vin I 177, 38 as quoted under VI. 3. 21. "gacchāmi": occurs in Vin I 8, 25-26 as follows:-

"dhammacakkaṃ pavattetuṃ gacchāmi kāsinaṃ puraṃ andhabhūta'smi lokasmiṃ ahañhi amatadudrabhiṃ".

Rule 21: mahu in the vutti should be corrected to maha as shown in all the versions.

"dīyati": occurs in S I 58, 12-13 as follows:- "devassa kho dānaṃ dīyati amhākaṃ dānaṃ na dīyati".

"mīyati": occurs in Sv-ṭ I 88, 21-21 as follows:- "visesena vā sucaritakammunā mīyati nimmiyati ti

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9. Nyp and Rūp also omit vā.

10. Nyp and Rūp also read gamissa.

vimānaṃ".

Rule 22: B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> add yakārassa after ādissa.

Rule 23: "upasaṅkamimsu": occurs in M I 84, 4-6 as follows:- "atha kho te bhikkhū yen'āṇṇatitthiyānaṃ paribbājakānaṃ ārāmo ten'upasaṅkamimsu". "nisīdimsu": occurs in M I 84, 6-8 as follows:- "upasaṅkamitvā tehi āṇṇatitthiye paribbājakehi saddhiṃ sammodimsu, sammodaniyaṃ kathaṃ sārāṇiyaṃ vītisāretvā ekamantaṃ nisīdimsu".

Rule 24: jara - marāṇaṃ should be read as jara - marānaṃ. S<sub>1</sub>, S<sub>2</sub> read jīra - jīyya - mīyyā; B<sub>2</sub> : jīra - jīya - mīyā for jīra - jīyya - mīyyā.

"jīrati": occurs in A III 54, 18-19 as follows:- "assutavato bhikkhave puthujjanassa jarādhammaṃ jīrati". "jīranti": occurs in Dh 151 as quoted under II. 3. 25. "jīyyati": occurs in Ja V 100, 5-6 (v.l.) as follows:-

"na te puttā bhavissanti na hiraṇṇaṃ na dhāniyaṃ  
raṭṭhe vilumpamaṇamhi sabbabhogehi jīyyasi".

"miyyati": occurs in Sn 804 as follows:-

"appaṃ vata jīvitaṃ idaṃ  
oraṃ vassasatāpi miyyati  
yo cepi aticca jīvati  
atha kho so jarasā pi miyyati".

"miyyanti": occurs in Ja VI 26, 7-8 as follows:-

"daharā pi hi miyanti narā ca atha nāriyo  
tattha ko vissase poso daharo'mhī ti jīvite".

"marati": occurs in Nidd I 120, 1 as follows:-

"kalalakāle pi cavati marati antaradhāyati  
vippalujjati". "maranti": occurs in Vin I 219, 9 as  
follows:- "tena kho pana samayena rañño assā maranti".

Rule 25: B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read sante<sup>11</sup> for santo.

"siyā": occurs in M I 50, 16-17 as follows:-

"sādha'āvuso ti kho... apucchum: siyā pan'āvuso  
-pe- siyā āvuso". "santi": occurs in Dh 288 as  
follows:-

"na santi puttā tāṇāya na pitā na pi bandhavā  
antakenādhīpannessa n'atthi ñātisu tāṇatā".

"sante": occurs in Pv 804 as follows:-

"dujjīvitam ajīvamhā ye sante na dadamhase  
santesu deyyadhammesu dīpaṃ nākamha attano".

"samāno": occurs in Ja VI 207, 5-8 as follows:-

"kathaṃ hi lokāpacito samāno  
amanunñagandhaṃ bahunnaṃ akantaṃ  
yad eva maccā parivajjayanti  
tad appasatthaṃ dirasañnu bhunje".

"asi": occurs in S I 103, 21-22 as quoted under VI.4.15.

Rule 26: "bhavissati": occurs in Vin III 83, 32 as

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11. Nyp also reads sante.

quoted under VI. 3.23. "bhavissanti" : occurs in M I 43, 1 as quoted under VI. 3.23.

Rule 27:  $\tilde{\tilde{n}}\tilde{a}$  should be read as  $\tilde{n}\tilde{a}$ . B<sub>1</sub>, T omit  $\tilde{v}\tilde{a}$ <sup>12</sup> in the rule. " $\tilde{\tilde{j}}\tilde{a}\tilde{n}\tilde{n}\tilde{a}$ ": occurs in Dhp 157 as quoted under VI. 3.13. " $\tilde{j}\tilde{a}\tilde{n}\tilde{e}\tilde{y}\tilde{y}\tilde{a}$ ": occurs in Sn 781 as follows:-

"sakaṃ hi diṭṭhiṃ katham accayeyya  
chandaṇunīto ruciyaṃ nivīṭṭho  
sayam samattāni pakubbamāno  
yathā hi jāneyya tathā vadeyya".

Rule 28: B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T, Cd, A add  $\tilde{\tilde{j}}\tilde{a}\tilde{n}\tilde{n}\tilde{a}$ <sup>13</sup> before  $\tilde{n}\tilde{ā}\tilde{y}\tilde{a}\tilde{t}\tilde{i}$ .

" $\tilde{\tilde{j}}\tilde{a}\tilde{n}\tilde{n}\tilde{a}$ ": occurs in Dhp 157 as quoted under VI.3.13. " $\tilde{j}\tilde{ā}\tilde{n}\tilde{ā}\tilde{t}\tilde{i}$ ": occurs in M I 99, 35-36 as quoted under VI. 3.13.

Rule 29: "vajjemi": occurs in Sp 382, 10-11 as follows:- "vuttavādikavatthuttaye vutto vajjemī ti tayā vutto hutvā tava vacanena vadāmi ti attho". "vadāmi": occurs in M I 8, 31-32 as quoted under VI. 4.19.

Rule 30: "kurute": occurs in It 67, 21-22-68, 1-2 as follows:-

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12. Nyp also omits  $\tilde{v}\tilde{a}$ , but Rūp retains it.

13. Nyp also records  $\tilde{\tilde{j}}\tilde{a}\tilde{n}\tilde{n}\tilde{a}$ .

"yādisaṃ kurute mittaṃ yādisaṃ c'upasevati  
sa ve tādisako hoti sahaṇvāso hi tādiso".

"karoti": occurs in Nidd I 107, 22-25 as quoted  
under VI. 2.7.

Rule 31: attāṃ should be corrected to uttāṃ. B<sub>1</sub>, S<sub>1</sub>,  
S<sub>2</sub>, T read kubbanti<sup>14</sup> for kubbati. "kurute": occurs in  
It 67, 21-22-68, 1-2 as quoted under VI. 4.30.  
"karoti": occurs in Nidd I 107, 22-25 as quoted under  
VI. 2.7. "kubbanti": occurs in Ja V 102, 25-26 as  
follows:-

"etādisaṃ bhaye tāta bhayaṭṭhā tāva māṇava  
nillanakaṇi kubbanti vane āhatvā kaṇṭakaṃ".

"sarati": occurs in Khp VII 2 as follows:-

"pahūte annapāṇamhi khajjabhojje upaṭṭhite  
na tesāṃ koci sarati sattānaṃ kammaṇaccaya".

"marati": occurs in Nidd I 121, 1 as quoted under  
VI.4.24.

Rule 32: ava should be read as avādeso as shown in all  
the versions. T reads pavati for cavati.

"cavati": occurs in Nidd I 121, 1 as quoted under  
VI. 4. 24. "bhavati": occurs in Dhp 375 as quoted  
under I. 5.10. "jayati": occurs in Ja IV 494, 7-10 as  
follows:-

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14. Nyp also reads kubbanti.

"caturaṅginīṃ senaṃ subhiṃsarūpaṃ  
jayanti raṭṭhādhipatī pasayha  
na maccuno jayitum ussahanti  
tam me matī hoti carāmi dhammaṃ".

Rule 33: "jayati": occurs in Ja IV 494, 7-10 as quoted under VI. 4.32.

Rule 34: B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T read añṇasmiṃ (T: añṇatthā pi) ekārassa (T adds dhātv antassa after ekārassa) āyādeso hoti. Gāyati; gāyanti for añṇesu pi āya hoti. Gāyati.

"gāyati": occurs in Kv 497, 38 as follows:- "nanu atthi koci naccati gāyati vādeti". "gāyanti": occurs in Vin IV 268, 8-10 as follows:- "bhikkhuniyā ṭhitokāsaṃ vā nisinnokāsaṃ vā nipannokāsaṃ vā āgantvā naccanti vā gāyanti vā vādenti vā".

Rule 35: "gamissati": occurs in Vin I 292, 30-31 as quoted under VI. 3.19. "karissati": occurs in Vin V 56, 30-31 as quoted under VI. 3. 24. "labhati": occurs in Dhṃ 374 as follows:-

"yato yato sammasati khandhānaṃ udayavyayaṃ  
labhatī pītipāmojjaṃ amataṃ taṃ vijānataṃ".

"pacati": occurs in Vin IV 35, 14-15 as follows:-

"bīje bījasāññī chindati vā chedāpeti vā bhindati vā  
bhedāpeti vā bhindati vā bhedāpeti pacati vā  
pācāpeti, āpatti pācittiyassa".

Rule 36: B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T add lopa<sup>15</sup> after -viparit'ādesa-.

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15. Nyp also records lopa.

According to the context, the addition is very significant. Anipannesu should be corrected to anipphannesu as S<sub>1</sub>, S<sub>2</sub>, T, but B<sub>1</sub> reads aniddiṭṭhesu. T adds jayeti after jayati. Āgacchuṃ should be corrected to agacchuṃ. T, S<sub>1</sub>, S<sub>2</sub>, have agacchi<sup>16</sup> before agacchuṃ for which S<sub>2</sub> reads āgacchati.

"jāyati": occurs in Dhp 72 as follows:-

"yāvad eva anattāya ñattaṃ bālassa jāyati

hanti bālassa sukkamsaṃ muddham assa vipātayaṃ".

"kareyya": occurs in Nidd II 423, 28-29 as follows:-

"..... na parivaseyya pamādaṃ pajaheyya vinodeyya byantikareyya anabhāvaṃ gameyya". "siyā": occurs in M I 50, 16-17 as quoted under VI. 4.25. "kare": occurs in Ja III 105, 21-22 as follows:-

"tasmā paṇḍitajātiso suṇeyya itarassa pi

ubhinnaṃ vacanaṃ sutvā yathā dhammo tathā kare".

"gacche": occurs in Nidd I 489, 21-24 as follows:-

"kodhātīmānassa vasaṃ na gacche

mūlam pi tesāṃ palikhaṇṇa tiṭṭhe

atha ppiyaṃ vā pana appiyaṃ vā

addhā bhavanto abhisambhaveyya".

"jaṇṇā": occurs in Dhp 157 as quoted under VI. 3.13.

"ahosi": occurs in D II 5, 1-3 as quoted under VI.4.10.

"ahesuṃ": occurs in D II 5, 6-7 as follows:-

"vipassissa bhikkhave bhagavato arahato sammā-sambuddhassa tayo sāvakānaṃ sannipātā ahessuṃ".

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16. Nyp also records agacchi.



Rule 37: "vuccati": occurs in Dhp 63 as quoted under VI. 2.13. "labbhati": occurs in Ja III 27, 1-2 as follows:-

"yassa sammukhaciṇṇena mittadhammo na labbhati  
anusuyyamanakkosaṃ sanikaṃ tamhā apakkame".

"paccati": occurs in Th 248 as follows:-

"paccati munino bhattaṃ thokaṃ thokaṃ kule kule  
piṇḍikāya carissāmi atthi jaṅghabalaṃ mamā'ti".

Rule 38: S<sub>1</sub>, S<sub>2</sub>, T read agami for agamī. T has agac-  
chissā before agamissā. S<sub>1</sub>, S<sub>2</sub>, T read gami for gamī.

Rule 40: T reads ṭhāti, hāti for dāti; bhāti; vāti.

"yāti": occurs in Ja III 131, 13-14 as follows:-

"yena eko ratho yāti yāti tenāparo ratho  
porāṇaṃ nihitaṃ vaddhaṃ vaddhataṃ ñeva vāsava".

"vāti": occurs in Ja III 189, 14-15 as follows:-

"vāti gandho timirāṇaṃ kusamuddo va ghosavā  
dure ito pi sussondī tamba kāmā tudanti maṃ".

Rule 41: isu-yamānaṃ<sup>17</sup> should be read as isu-yamūnaṃ  
and yama for yamu.

"icchati": occurs in Dhp 291 as quoted under VI.  
3.19. "esati": occurs in Th 896 as follows:-

"piṇḍapātapaṭikkanto eko adutiyo muni  
esati paṃsukūlāni anuruddho anāsavo".

Rule 42: "kāreti": occurs in M II 131, 5-6 as quoted  
under VI. 2.7. "kārapeti": occurs in Vin III, 156, 35 as  
quoted under VI. 2.7.

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17. Nyp also reads the same.

## KITAKA-KAPPA

Buddhaṃ nānasamuddaṃ sabbannūṃ lokahetukhinnamatiṃ  
 Vanditvā pubbaṃ ahaṃ vakkhāmi susādhanaṃ kitakaṃ;  
 Sādhanaṃūlaṃ hi payogaṃ āhū payogaṃūlaṃ atthañ ca  
 Atthesu visāradamatyo sāsanaḍharāya jinaṣṣa maṭā.  
 Andho deṣakavikalo ghaṭamaḍhutelaṇi bhājaṇena viṇā  
 Naṭṭho naṭṭhāni yaṭhā payogaṃvikalo taṭhā atṭho;  
 Tasmaṃ saṃrakṭhaṇaṭṭhaṃ muṇivaṇaṇaṭṭhaṣṣa duḷḷabhaṣṣāhaṃ  
 Vakkhāmi ṣiṣṣakaḥitaṃ kitakaṃpapaṃ sāḍhaṇena yuṭṭaṃ.

[1] After having saluted to the Buddha - the ocean of knowledge, the omniscient and sorrow-stricken for the sake of the world- I first shall explain the kitaka the examples of which have been given clearly. The subject is said to be based on the good examples, and the meanings are based on the subject. Those who are well-versed in grasping the meanings are the holders of the law as it is said by the Buddha. Just as a blind man without a guide is lost or clarified butter, honey and oil without a plate are lost, so the meaning without its use is lost. Therefore, in order to preserve the meaning of the words of Lord Buddha-which is difficult to obtain - I shall narrate this section on kita with the process of good examples which is beneficial to the students.

[1] Dhātuyaṃ kammaḍaḍimhi ṇo.

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Dhātuyaṃ kammaḍaḍimhi ṇappaṇaṇaṇo ḥoti. Kammaṃ kaṛoti

akārisi karissatī ti kammakāro; evaṃ kumbhakāro;  
 kaṭṭhakāro; mālākāro; rathakāro; rajatakāro; suvaṇṇa-  
 kāro; pattaḡāho; tantavāyo; dhaṇṇamāyo; dhammakāmo;  
 dhammacāro; punṇakāro.

(1) When the object etc. precede, the suffix ṇa is used after a root.

The suffix ṇa is used after a root if object etc. are put before it. For example 'one does, has done, will do an action: kammakāro'; similarly, 'kumbhakāro' 'kaṭṭhakāro' 'mālākāro' 'rathakāro' 'rajatakāro' 'suvaṇṇakāro' 'pattaḡāho' 'tantavāyo' 'dhaṇṇamāyo' 'dhammakāmo' 'dhammacāro' 'punṇakāro'.

[2] Saṇṇāyaṃ a nu.

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Saṇṇāyaṃ abhidheyyāyaṃ dhātuyā kammādimhi akāra-  
 ppaccayo hoti nāmamhi ca nukārāgamo hoti. Ariṃ dametī  
 ti arindamo rājā; vessaṃ taratī ti vessantaro rājā;  
 taṇhaṃ karotī ti taṇhaṅkaro bhagavā; medhaṃ karotī ti  
 medhaṅkaro bhagavā; saraṇaṃ karotī ti saraṇaṅkaro  
 bhagavā; dīpaṃ karotī ti dīpaṅkaro bhagavā.

(2) In denoting a name the suffix a is used and nu is augmented.

When nouns in the accusative case precede, in signifying a name the suffix a is used after the roots and nu is also augmented in it. For example 'the king who subdues (his) enemy: arindamo' 'the king who crosses over vessa: vessantaro' 'the Fortunate One who removes the desire: taṇhaṅkaro' 'the Fortunate One who makes the

knowledge: medhañkaro' 'the Fortunate One who does the  
refuge: saraṇaṅkaro' 'the Fortunate One who makes the  
island (lamp): dīpañkaro'.

[3] Pure dadā ca i.

528

Purasadde ādimhi dadā icc etāya dhātuyā akārappa-  
ccayo hoti purasaddassa akārassa i ca hoti. Pure dānaṃ  
dadāti ti purindado devarājā.

(3) When the word pura precedes, (the suffix a is used)  
after the root dadā and (the a of the word pura is also  
changed into) i.

The suffix a is used after the root dadā when the  
word pura precedes it and the a of the word pura also  
becomes i. Thus: 'the king of gods, who gives gifts (in  
front) before: purindado'.

[4] Sabbathoṇvu-tv āvī vā.

529

Sabbato dhātuto kammādimhi vā akammādimhi vā akā-  
ra-ṇvu-tu-āvī icc ete paccayā honti vā. Taṃ karotī ti  
takkaro; hitaṃ karotī ti hitakaro; vineti etena tasmiṃ  
vā: vinayo; nissāya taṃ vasatī ti nissayo; bhavatī ti  
bhāvo; ṇvumhi: rathaṃ karotī ti rathakāro; annaṃ dadāti  
ti annadāyako; vineti satte ti vināyako; karotī ti  
kāraṇako; dadāti ti dāyako; netī ti nāyako; tumhi: karotī  
ti kattā; tassa kattā: takkattā; dadāti ti dātā;  
bhojanassa dātā: bhojanadātā; saratī ti saritā; āvimhi:  
bhayaṃ passatī ti bhayadassāvī; icc evaṃ ādi.

(4) After all roots the suffixes a, ṇvu, tu and āvī are  
optionally used.

Whether nouns in the accusative case precede or not, the suffixes *a*, *ṇvu*, *tu* and *āvi* are optionally used after all roots. For example 'one who does it: *takkaro*' 'one who does the benefit: *hitakaro*' 'guiding with it or therein: *vinayo*' 'living depending on that: *nissayo*' 'that which exists: *bhāvo*'; for the suffix *ṇvu* the examples are as follow:- 'one who makes the chariot: *rathakāro*' 'one who gives food: *annadāyako*' 'one who guides the people: *vināyako*' 'one who makes: *kāraṇo*' 'one who gives: *dāyako*' 'one who leads: *nāyako*'; for the suffix *tu* the examples are as follow:- 'one who does: *kattā*' 'one who does that: *takkattā*' 'one who gives: *dātā*' 'one who gives food: *bhojanadātā*' 'one who remembers: *saritā*'; for the suffix *āvi* the example is as follows:- 'one who sees danger: *bhayadassāvi*' and so on.

[5] *Visa-ruja-padaṇa*.

530

*Visa-ruja-pada* icc *evam ādīhi dhātūhi* *ṇappaccayo* *hoti*. *Pavisatī ti paveso*; *rujatī ti rogo*; *uppajjatī ti uppādo*; *phussatī ti phasso*; *uccatī ti oko*; *ayatī ti āyo*; *sammā bujjhatī ti sambodho*; *viharatī ti vihāro*.

(5) After the roots beginning with *visa*, *ruja* and *pada* the suffix *ṇa* is used.

The suffix *ṇa* is used after the roots *visa*, *ruja* and *pada* etc. Thus: 'that which makes entered: *paveso*' 'that which causes pain: *rogo*' 'that which makes arisen: *uppādo*' 'that which causes touch: *phasso*' 'that which causes speaking: *oko*' 'that which makes gains: *āyo*'

'that which awakens perfectly: sambodho' 'that which allows living: vihāro'.

[6] Bhāve ca.

531

Bhāvatthābhidheyyasabbadhātūhi ṇappaccayo hoti.  
Paccate pacanaṃ vā: pāko; cājate cajanāṃ vā: cāgo;  
bhūyate bhavanaṃ vā: bhāvo; evaṃ yāgo; yogo; bhāgo;  
paridāho; rāgo.

(6) And (the suffix ṇa is used) to denote condition.

The suffix ṇa is used after all the roots in denoting condition. For example 'it is cooked or cooking: pāko' 'it is given up or giving up: cāgo' 'it is becoming or becoming: bhāvo'; similarly, 'yāgo' 'yogo' 'bhāgo' 'paridāho' 'rāgo'.

[7] Kvaci ca.

532

Sabbehi dhātūhi kvippaccayo hoti. Sambhavatī ti sambhū; visesena bhavati ti vibhū; evaṃ abhibhū; bhujena gacchatī ti bhujaṅgo; urena gacchatī ti urago; saṃsuṭṭhu samuddapariyantato bhūmiṃ khanatī ti saṅkho.

(7) And (after all roots) the suffix kvi is used.

The suffix kvi is used after all roots. For example 'it arises: sambhū' 'one exists by speciality: vibhū'; similarly, 'abhibhū', 'one moves with its coils: bhujaṅgo' 'one moves on its chest: urago' 'one that digs the earth surroundings the ocean well: saṅkho'.

[8] Dharādīhi rammo.

533

Dhara icc evaṃ ādīhi dhātūhi rammappaccayo hoti.  
Dharati tenā ti dhammo; kariyate taṃ ti kammaṃ.

(8) The suffix *ramma* is used after the roots beginning with *dhara*.

The suffix *ramma* is used after the roots *dhara* etc. For example 'that which holds with itself: *dhammo*' 'that which is being done: *kammaṃ*'.

[9] *Tassilādīsu ṇī-tv āvī*.

534

*Sabbehi dhātūhi tassilādīsv atthesu ṇī-tu-āvī icc ete paccayā honti. Piyam pasamsitum sīlam yassa raṇṇo so hoti rājā piyapasamsī; brahmacaritum sīlam yassa puggalassa so hoti puggalo brahmacārī; pasayham pavattitum sīlam yassa raṇṇo so hoti rājā pasayhapavattā; bhayam passitum sīlam yassa samaṇassa so hoti samaṇo bhayadassāvī; icc evam ādi.*

(9) The suffixes *ṇī*, *tu* and *āvī* are used to denote 'the habit of the agent' etc.

After all roots the suffixes *ṇī*, *tu* and *āvī* are used to denote 'the habit of the agent' etc. For example 'the king whose habit is to praise the beloved: *piyapasamsī*' 'the person whose habit is to practise a chaste life: *brahmacārī*' 'the king whose habit is to use force: *pasayhapavattā*' 'the monk whose habit is to see a danger: *bhayadassāvī*' and so on.

[10] *Sadda-kudha-cala-maṇḍattha-rucādīhi yu*. 535

*Sadda-kudha-cala-maṇḍatthehi ca rucādīhi dhātūhi yuppaccayo hoti tassilādīsv atthesu. Ghosanasīlo: ghosano; bhāsanāsīlo: bhāsano; evam viggaho kātabbo: kodhano; rosano; calano; kampano; phandano; maṇḍano; vibhūsanano; rocano; jotano; vassano.*

(10) After the roots meaning sound, anger, shaking and adornment as well as roots ruca etc. the suffix yu is used.

The suffix yu is used after the roots meaning sound, anger, shaking and adornment, and the roots ruca etc. to denote the habit of the agent. For example 'one who has the habit of proclaiming: ghosano' 'one who has the habit of talking: bhāsano'; the analysis should be done in the same way, 'kodhano' 'rosano' 'calano' 'kampano' 'phandano' 'maṇḍano' 'vibhūṣano' 'rocano' 'jotano' 'vassano'.

[11] Pārādigamimhā ru.

536

Gamu icc etasmā dhātumhā pāra saddādimhā ruppaccayo hoti tassīlādīsv atthesu. Bhavassa pāraṃ: bhavapāraṃ, bhavapāraṃ gantum sīlaṃ yassa purisassa so bhavapāragū. Tassīlādīmhi ti kim atthaṃ? Pāraṅgato. Pārādigamimhā ti kim atthaṃ? Anugāmī.

(11) The suffix ru is used after the root gamu preceded by pāra etc.

The suffix ru is used to denote habit etc. after the root gamu preceded by the word pāra etc. For example 'the other side of existence: bhavapāraṃ' 'the person whose nature is to go the other side of existence: bhavapāragū'. Why the sense of habit etc.? : For, in the following example this suffix is not found: 'pāraṅgato'. Why after the root gamu preceded by the word pāra etc.? : For, in the following example this



suffix is not found: 'anugāmī'.

[12] Bhikkhādito ca.

537

Bhikkha icc evam ādīhi dhātūhi ruppaccayo hoti tassilādīsv atthesu. Bhikkhanasīlo: bhikkhu; vijānasīlo: vinñū.

(12) And after the root bhikkha etc.

The suffix ru is used after the roots bhikkha etc. to denote the habit etc. For example 'one who has habit of begging: bhikkhu' 'one who has habit of knowing: vinñū'.

[13] Hantī ādīnaṃ ŋuko.

538

Hantī ādīnaṃ dhātūnaṃ ŋukappaccayo hoti tassilādīsv atthesu. Āhananasīlo: āghātuko; karaṇasīlo: kāruko.

(13) After the roots hana etc. the suffix ŋuka is used.

The suffix ŋuka is used after the roots hana etc. to denote habit etc. For example 'one who has habit of killing: āghātuko' 'one who has habit of doing: kāruko'.

[14] Nu niggahītaṃ padante.

539

Padante nukārāgamo niggahītaṃ āpajjate. Arindamo rājā; vessantaro; pabhaṅkaro.

(14) At the end of a pada the (augment) nu becomes niggahīta.

At the end of a pada the augment nu is changed into niggahīta (nasal). For example 'the king arindamo', 'vessantaro' 'pabhaṅkaro'.

[15] Saṃhanāññāya vā ro gho. 540

Saṃpubba-hana icc etāya dhātuyā aññāya vā dhātuyā  
rappaccayo hoti hanassa gho ca hoti. Samaggaṃ kammaṃ  
samupagacchatī ti saṅgho; samantato nagarassa bāhire  
khanatī ti parikhā; antaṃ karotī ti antako. Saṃ iti kim  
atthaṃ? Upahananaṃ: upaghāto. Vā ti kim atthaṃ?  
Antakaro.

(15) The suffix ra is used after the root hana preceded  
by the prefix saṃ as well as after other roots and (the  
root hana) becomes gha.

The suffix ra is used after the root hana preceded  
by the prefix saṃ as well as after other roots and the  
root hana is changed into gha. For example 'one that  
joins (samupagacchati) harmonious (samaggaṃ) action:  
saṅgho' 'one that is dug around (samantato) the city:  
parikhā' 'one that does the end: antako'. Why saṃ?:  
For, to the following example this rule is not  
applicable: 'upahananaṃ: upaghāto'. Why optionally?:  
For, the following word is also found: 'antakaro'.

[16] Ramhiranto rādi no. 541

Ramhi paccaye pare sabbo dhātv anto rakārādi ca no  
lopo hoti. Antako; pāragū; sa devake loke sāsati ti  
satthā; diṭṭho; icc evaṃ ādi.

(16) When the suffix ra follows, the final syllable of  
the word and ra etc. are elided.

The final syllable of all roots and the suffixes ra

etc. followed by the suffix *ra* are elided. For example 'antako' 'pāragū' 'one who teaches (*sāsati*) people together with gods: *satthā*' 'diṭṭho' and so on.

[17] Bhāva-kammesu tabb'āniyā.

542

Bhāva-kamma icc etesv atthesu tabba-aniya icc ete paccayā honti sabbadhātūhi. Bhūyate, abhavittha, bhavissate: bhavitabbam, bhavaniyam; āsiyate: āsitabbam, āsaniyam; pajjitabbam, pajjaniyam; kātabbam, karaṇiyam; gantabbam, gamaniyam; ramitabbam, ramaṇiyam.

(17) The suffixes *tabba* and *aniya* are used in the *bhāva* and passive senses.

The suffixes *tabba* and *aniya* are used after roots to denote the sense of *bhāva* and passive voices. For example 'it should be, it would have become, it would be: *bhavitabbam, bhavaniyam*' 'it would be seated: *āsitabbam, āsaniyam*' 'pajjitabbam, pajjaniyam' 'kātabbam, karaṇiyam' 'gantabbam, gamaniyam' 'ramitabbam, ramaṇiyam'.

[18] Nyo ca.

543

Bhāva-kammesu sabbadhātūhi nyappaccayo hoti. Kattabbam: kāriyam; cetabbam: ceyyam; netabbam: neyyam, icc evam ādi. Casaddaggahaṇena teyyappaccayo hoti. Soteyyam; diṭṭheyyam; pateyyam.

(18) And the suffix *nya*.

The suffix *nya* is used after the roots to denote the sense of the *bhāva* and passive voices. For example 'that should be done: *kāriyam*' 'that should be

thought of: ceyyaṃ' 'that should be carried on: neyyaṃ' and so on. By the force of the word ca the suffix teyya is also used. For example 'soteyyaṃ' 'diṭṭheyyaṃ' 'pateyyaṃ'.

[19] Karamhā ricca.

544

Kara icc etamhā dhātumhā riccappaccayo hoti bhāva-kammesu. Kattabbam, kiccam.

(19) After the root kara the suffix ricca is used.

The suffix ricca is used after the root kara to denote the sense of the bhāva and passive voices. Therefore: 'kattabbam, kiccam'.

[20] Bhūto' bba.

545

Bhū icc etāya dhātuyā nyappaccayassa ūkārena saha abbādeso hoti. Bhavitabbo: bhabbo; bhavitabbam: bhabbam.

(20) Abba is (substituted) after bhū.

The suffix nya used after the root bhū is changed into abba together with ū. Therefore: 'he should be: bhabbo' 'it should be: bhabbam'.

[21] Vada-mada-gama-yuja-garah'ākārādīhi jja - mma-gga - yh'eyyā gāro vā.

546

Vada-mada-gama-yuja-garaha-ākāranta icc evam ādīhi dhātūhi nyappaccayassa yathāsaṅkhyam jja-mma-gga-yha-eyya-ādesā honti vā dhātv antena saha garahassa ca gāro hoti bhāva-kammesu. Vattabbam; vajjam; madaniyam; majjam; gamaniyam; gammam; yujjaniyam; yoggam;

garahitabbam: gārayham; dātabbam: deyyam; pātabbam:  
peyyam; hātabbam: heyyam; mātabbam: meyyam; nātabbam:  
ñeyyam; icc evam ādi.

(21) (The suffix *nya*) used after the roots beginning with *vada*, *mada*, *gama*, *yuja*, *garaha*, and roots ending in *ā* is changed into *jja*, *mma*, *gga*, *yha* and *eyya* and the root *garaha* is optionally changed into *gāra*.

The suffix *nya* used after the roots beginning with *vada*, *mada*, *gama*, *yuja*, *garaha* and the roots ending in *ā* is changed into *jja*, *mma*, *gga*, *yha* and *eyya* respectively and the root *garaha* together with its ending is optionally changed into *gāra* in the *bhāva* and *kamma* senses. For example 'that should be talked: *vajjam*' 'that should be intoxicated: *majjam*' 'that should be gone: *gammam*' 'that should be practised: *yoggam*' 'that should be blamed of : *gārayham*' 'that should be given: *deyyam*' 'that should be drunk: *peyyam*' 'that should be given up: *heyyam*' 'that should be counted: *neyyam*' 'that should be known: *ñeyyam*' and so on.

[22] *Te kiccā*.

547

*Ye paccayā tabbādayo riccantā te kiccasaññā ti veditabbā. Kiccasaññāya kimpayojanam? Bhāva-kammesu kiccaktakhatthā (VIII.2).*

(22) Those suffixes are called *kicca*.

The suffixes beginning with *tabba* and ending in *ricca* are to be known under the name of *kicca*. What is the use of the technical name *kicca*?: (It is useful) for, it

will be found in the rule 'Bhāva-kammesu kiccakṭakhatthā (VIII. 2)'.  
 [23] Anne kit. 548

Anne paccayā kita icc evaṃsanna honti. Kitasannāya kimpayojanaṃ? Kattari kit (VIII.1).

(23) The other are called kita.

The other suffixes are to be known under the name of kita. What is the use of the technical name kita?: (It is useful) for, it will be found in the rule 'Kattari kit (VIII.1)'.

[24] Nandādihi yu. 549

Nandādihi dhātūhi yuppaccayo hoti bhāva-kammesu. Nandiyate, nanditabbam: nandanaṃ; gahanīyaṃ: gahaṇaṃ; varitabbam: varaṇaṃ; evaṃ sabbattha.

(24) The suffix yu is used after the roots beginning with nanda.

The suffix yu is used after the roots beginning with nanda in the sense of bhāva and kamma. For example 'that is rejoiced, that should be rejoiced: nandanaṃ' 'that should be taken: gahaṇaṃ' 'that should be chosen: varaṇaṃ'; similarly elsewhere.

[25] Kattu-karaṇa ppadesesu ca. 550

Kattu-karaṇa ppadesa icc etesv atthesu ca yuppaccayo hoti. Kattari tāva: rajaṃ haratī ti rajoharaṇaṃ toyam; karaṇe tāva: karoti etenā ti karaṇaṃ; padese tāva: tiṭṭhanti tasmim itī tṭhānaṃ; evaṃ sabbattha.

(25) And to denote the sense of the agent, instrument or locality.

The suffix *yu* is also used to denote the sense of the agent, instrument or locality. The agent: 'water which carries off the dust: *rajoḥaraṇaṃ*'; the instrument: 'one makes with it: *karaṇaṃ*'; the locality: 'they stand on that : *ṭhānaṃ*'; similarly elsewhere.

[26] *Rahādito no ṇa.*

551

*Rakāra-hakārādy antehi dhātūhi anādesassa nassa ṇo hoti. Karoti tenā ti karaṇaṃ; pūrati tenā ti pūraṇaṃ; gayhati tenā ti gahaṇaṃ; gahaniyaṃ tenā ti gahaṇaṃ; evaṃ annēpi yojetabbā.*

*Iti kibbidhānakappe paṭhamo kaṇḍo.*

(26) And after the roots ending in *ra* and *ha* etc. *na* is changed into *ṇa*.

The *na* of *ana* substitute is changed into *ṇa* after the roots ending in *ra*, *ha* etc. For example 'one does with it: *karaṇaṃ*' 'one makes full with it: *pūraṇaṃ*' 'one catches with it: *gahaṇaṃ*' 'that should be caught with it: *gahaṇaṃ*'; similarly the other examples should be cited.

Here ends the first section of the chapter on the *kibbidhāna*.

## Notes VII. 1

This chapter of kitaka covers 99 rules and is divided into five sections. The word kitaka is derived from kira + ta + ka (kira means to scatter, to strew; suffix ta indicates the past, ka is augmented according to the rule II. 3.18. The analysis of the word kitaka is: *sissānaṃ kaṅkhaṃ kirati apanetī ti kitako* (kito) which means 'that which removes the doubts of students, thus it is called kitaka or kita'. Some grammarians analyse it as: *kitapaccayena kiratī ti kitako* which means 'that which scatters by kita suffixes, so it is called kitaka'. Therefore literal meaning of kitaka would be: "scattered by kita suffixes". A.P. Buddhadatta explains it as: "Primary derivatives are formed directly from the roots by the adding of certain suffixes. These suffixes are known by the name of kita; hence these derivatives are called kitaka-s".<sup>1</sup>

According to Suttaniddesapāṭha, the suffixes of kitaka-kappa are divided into three groups as follows:-

- (1) kita suffixes which are mostly formed in active senses, so they are called kitakapaccaya-s (2) kicca suffixes which are formed in bhāva and kamma senses, so they are called kiccapaccaya-s (3) kitakicca suffixes

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1. NPC II p. 174.



which are formed in the both.<sup>2</sup> According to Rūpasiddhi they are divided into two groups as follows:- (1) kicca suffixes (2) kitaka suffixes.<sup>3</sup> The grammarians do not agree with each other regarding the number of suffixes in kita-kappa; however according to Bījakkhyāna kita suffixes are 13 as follows:- ṇi, rū, ṇuka, ti, tvantu, tāvī, i, anta, tve, tuṃ, tuna, tvāna, tvā; kicca suffixes are 6 as follows:- tabba, anīya, ṇaya, ricca, ririya, kha and kitakicca suffixes are 15 as follows:- ṇa, yu, kvi, ramma, a, ṇvu, tu, āvī, ta, rātu, rattu, ritu, inna,

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2. "imasmim̐ hi pakaraṇe tayo paccayā, kita - kicca - kitakiccavasena. Tattha ye paccayā yebhuyyena kattari vattanti, te kitapaccayā nāma. Ye bhāva- kammesu vattanti, te kiccapaccayā nāma. Ye sabbesu vattanti, te kitakiccapaccayā nāma.

Ten āha.

tayo ca paccayā ñeyyā kitakā kiccakā tathā  
kitakiccakanāmā ca saddasatthe pakāsītā  
kitakā kattari ñeyyā bhāva-kammesu kiccakā  
kitakiccā tu sabbattha yebhuyyena pavattare ti"

Sdp 252, 25-28-253-1-4.

3. "tattha kicca-kitakavasena duvidhā hi paccayā..." Rūp 311, 4, see also NPC II p.174, Sadd 848, 10-14, PKG p.56.

anna, k̄ara.<sup>4</sup> According to Suttaniddesapāṭha sādhanā (accomplishment of an action) is divided into seven kinds as follows:- (1) kattusādhanā (2) kammāsādhanā (3) karaṇasādhanā (4) sampadānasādhanā (5) apadānasādhanā (6) okāsasādhanā (sometimes it is called adhikaraṇasādhanā) (7) bhāvasādhanā<sup>5</sup>. Some grammarians classify the bhāvasādhanā into 3.

In this Kaṇḍa Kaccāyana arranges the rules as in the previous chapter. His treatment of the rules seems to be mixed up and difficult to understand for the beginners. However Buddhappiya finds the deficiency in the arrangement of the rules given by Kaccāyana, so he re-arranges the rules according to the context of the

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4. "Bījakkhyāne pi vuttaṃ ṇi, rū, ṇuka, ti, tvantu, tāvī, i, anta, tave, tuṃ, tuna, tvāna, tvā ime terasa paccayā kitapaccayā. Tabbā, anīya, ṇaya, ricca, ririya, kha, ime cha paccayā kiccapaccayā. Ṇa, yu, kvi, ramma, a, ṇvu, tu, āvī, ta, rātu, rattu, ritu, inna, anna, k̄ara ime paṇṇarasa kitakiccapaccayā nāma.

kitapaccayā terasa kiccā cha honti paccayā

kitakiccapaccayā paṇṇarasa catuttiṃsa samāsato ti"

as quoted in Sdp 254, 5-11.

5. "sāadhanenā ti iminā kattu - kamma- karaṇa-sampadan'ā- padān'okāsa-bhāvasāadhanāni gaheṭabbāni" Sdp 253, 23-24, see also PKG p.56.

rules as well as suffixes. He does not divide them into five sections and does not consider uṇādi as a separate chapter. According to him, uṇādi is the part of kita-kappa, therefore in Rūpasiddhi he has only seven chapters.<sup>6</sup> He classifies all suffixes under seven headings as follows:- (1) kiccappaccayantanayo (2) kita-kappaccayantanayo (3) atītakālikappaccayantanayo (4) tuṃ-tunādippaccayantanayo (5) vattamānakālikamānantappaccayantanayo (6) anāgatakālikappaccayantanayo (7) uṇādippaccayantanayo.<sup>7</sup>

In this kaṇḍa Kaccāyana has composed 26 rules. In the rule 528 he uses the word ca to indicate additional operation and in the rule 531 the word ca stands for the word ṇa occurring in the preceding rule but in the rule 532 the word ca cancels the word bhāve occurring in the preceding rule. But in the rule 534 the word ca is used by Kaccāyana which is not explained in the vutti. However according to Nyāsapāṭha the word ca is used to combine the suffixes.<sup>8</sup> In the rule 537 Kaccāyana uses the word ca to represent the word rū occurring in the preceding rule. In the rule 543 the word ca may stand for bhāva-kammesu occurring in the preceding rule.

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6. "sandhi nāmaṃ kārakaṃ ca samāso taddhitam tathā  
ākhyātam kitakam kaṇḍa satt'ime Rūpasiddhiyam"

Rūp 393, 4-5.

7. See, the arrangement of the rules in Rūp pp. 311-392.

8. "casaddaggahaṇam paccaye sampiṇḍeti" Nyp 388, 1-2.

However in the vutti it is used to include other suffixes. In the rule 547 Kaccāyana has used pronoun *te* to include the suffixes laid down from the rule 542 to 544. In the rule 550 Kaccāyana uses the word *ca* to indicate *yu* occurring in the preceding rule.

B<sub>1</sub> reads - *khīṇamatiṃ* for *-khinnamatiṃ*. All the versions read *kitakappaṃ* for *kitakaṃ*. *Āhū* should be read as *āhu*.

Rule 1: *akārisi* should be corrected either to *akāsi* as in S<sub>1</sub>, S<sub>2</sub> or to *akari* as in T. T reads *mālaṃ karoti, akari, karissatī ti mālakāro* (one who does, has done, will do a garland: *mālakāro*) for *mālakāro*; *kumbhaṃ karoti, akari, karissatī ti kumbhakāro* (one who does, has done, will do a pot: *kumbhakāro*) for *kumbhakāro*; *kaṭṭhaṃ karoti, akari, karissatī ti kaṭṭhakāro* (one who does, has done, will do a piece of wood: *kaṭṭhakāro*) for *kaṭṭhakāro*; *rathaṃ karoti, akari, karissatī ti rathakāro* (one who does, has done, will do a chariot: *rathakāro*) for *rathakāro*; *rajataṃ karoti, akari, karissatī ti rajatakāro* (one who does, has done, will do the silver: *rajatakāro*) for *rajatakāro*; *suvannaṃ karoti, akari, karissatī ti suvaṇṇakāro* (one who does, has done, will do the gold: *suvṇṇakāro*) for *suvannaṃ karoti, akari, karissatī ti suvaṇṇakāro*; *pattaṃ gaṇhāti, agaṇhi, gaṇhissatī ti pattaḡgāho* (one who takes, has taken, will take the alms-bowl: *pattaḡgāho*) for *pattaḡgāho*; *tantaṃ vāyati, avāyi, avāyissatī ti tantavāyo* (one who weaves, has woven, will weave a

thread: tantavāyo) for tantavāyo; dhaññaṃ mānēti, amāni, mānissatī ti dhaññaṃāyo (one who measures, has measured, will measure the grains: dhaññaṃāyo) for dhaññaṃāyo; dhammaṃ kāmēti, akāmi, kāmīssatī ti dhammakāmo (one who desires, has desired, will desire the law: dhammakāmo) for dhammakāmo; dhammaṃ carati, acari, carissatī ti dhammacāro (one who practises, has practised, will practise the law: dhammacāro) for dhammacāro and punñaṃ karoti, akari, karissatī ti punñaṃkāro (one who does, has done, will do the merit: punñaṃkāro) for punñaṃkāro.

"kammakāro" : occurs in Vin II 76, 4-5 as follows:-  
 "atha kho so daliddo kammakāro yena bhagavā ten'upasaṅkami". "kumbhakāro": occurs in M II 46, 5-6 as follows:-  
 "atha kho ānanda ghaṭikāro kumbhakāro jotipālaṃ māṇavaṃ āmantesi". "mālākāro": occurs in Ap 217, 1-3 as follows:-

"asito nāma nāmena mālākāro ahaṃ tadā  
 āveḷaṃ paggaḥetvāna raṇṇo dātuṃ vajāmaṃ ahaṃ".

"rathakāro": occurs in Ja IV 172, 25-27 as follows:-

"apacineth'eva kāmāni appicch'assa alolupo  
 samuddamatto puriso na so kāmehi tappati  
 rathakāro va cammassa parikantaṃ upāhanaṃ".

"tantavāyo": occurs in Vin III 257, 27-28 as follows:-

"so pi kho tantavāyo āyasmato upanandassa sakyaputtassa upaṭṭhāko hoti". "dhammakāmo" : occurs in Sn 92 as follows:-

"suviṇṇāno bhavaṃ hoti suviṇṇāno parābhavo  
dhammakāmo bhavaṃ hoti dhammadessī parābhavo".

Rule 2: "arindhamo": occurs in Ja V 252, 12-13 as follows:-

"arindamo ti me nāmaṃ kāsiraṇṇā ti maṃ vidū  
kacci bhoṭo sukhaṃ seyyā idha pattassa sonaka".

"vessantaro": occurs in Cp I 77 as follows:-

"na mayhaṃ mattikaṃ nāmaṃ na pi pettikasambhavaṃ  
jā'tettha vessavīthiyaṃ tasmā vessantaro ahu".

"taṇhaṅkaro" "medhaṅkaro" "saraṇaṅkaro" and "dīpaṅkaro"  
occur in Bv XXVII 1 as quoted under IV. 2.

Rule 3: i should be corrected to iṃ. Dadā in the vutti  
should be read as dada. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read adāsi for dadā-  
ti. According to the context, it signifies the past  
event; the reading adāsi<sup>9</sup> (gave) is better.

"purindado": occurs in S I 229, 7-8 as follows:-  
"sakko bhikkhave devānamindo pubbe manussabhūto samāno  
pure pure dānamadāsi, tasmā purindado ti vuccati".

Rule 4: sabbatoṇṇu - tv āvī should be separated as  
sabbato ṇṇu-tv āvī. B<sub>1</sub> reads vineti ettha, etena ti  
vā; T: vineti tena tasmīṃ vā ti for vineti etena tasmīṃ  
vā. S<sub>1</sub>, S<sub>2</sub> read abhavi, bhavati, bhavissatī ti for  
bhavati ti. B<sub>1</sub> reads taṃ karotī ti takkattā, tassa  
kattā ti vā takkattā and bhojanaṃ dadāti ti bhojana-  
dātā, bhojanassa dātā ti vā bhojanadātā for karotī ti  
kattā; tassa kattā: takkattā and dadāti ti dātā;

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9. Nyp also reads adāsi; Rūp: adadi.

bhojanassa dātā: bhojanadātā. T, B<sub>1</sub> add karotī ti kattā after bhojanadātā.

"vinayo": occurs in Vin I 3, 29-30 as follows:-

"sukhā virāgatā loke kāmānaṃ samatikkamo  
asmimānassa yo vinayo etaṃ ve paramaṃ sukhaṃ".

"nissayo": occurs in A III 271, 15-16 as follows:-

"pañcahi bhikkhave dhammehi samannāgatena bhikkhunā  
nissayo dātabbo". "vināyako": occurs in Vin I 24, 13-15  
as follows:- "tesu uruvelakassapo jaṭilo pañcannaṃ  
jaṭilasatānaṃ nāyako hoti vināyako aggo pamukho  
pamokkho". "kāraako": occurs in Ja III 263, 7-8 as  
follows:-

"attanā kurute lakkhiṃ alakkhiṃ kurut'attanā  
na hi lakkhiṃ alakkhiṃ vā añño añṇassa kāraako".

"dāyako": occurs in A III 39, 6 as follows:- "dāyako  
siha dānapati bahuno janassa piyo hoti manāpo". "nāya-  
ko": occurs in Vin I 24, 13-15 as quoted under VII. 1.4  
above. "kattā": occurs in Ja III 136, 4-5 as follows:-

"na kattassa ca kattā ca mettī sandhiyate puna  
hadayaṃ nānujānāti gacchañ ñeva rathesabha".

"saritā": occurs in D III 268, 10-13 as follows:- "puna  
c'aparaṃ āvuso bhikkhu satimā hoti paramena  
satinepakkena samannāgato cirakatam pi cirabhāsitaṃ pi  
saritā anusaritā". "bhayadassāvī": occurs in M I 33, 6-  
9 as follows:- "sampaṇnasīlā bhikkhave viharatha  
sampaṇnapātimokkhā pātimokkhasaṃvarasaṃvutā viharatha  
ācāragocarasampannā aṇumattesu vajjesu bhayadassāvī

samādāya sikkhatha sikkhāpadesu".

Rule 5: phussatī ti and uccatī ti should be read as phusatī ti and ucatī ti. T, B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> add bhavatī ti bhāvo<sup>10</sup> (that which exists: bhāvo) after oko.

"rogo": occurs in Nidd I 13, 1 as follows:-  
 "cakkhurogo sotarogo ghānarogo jivhārogo kāyarogo".  
 "phasso": occurs in Dhs 1 as follows:- "tasmim samaye phasso hoti". "oko": occurs in S III 9, 26-27 as follows:- "rūpadhātu kho gahapati viññāssa oko, rūpadhāturāgavinibaddhañ ca pana viññāṇaṃ okasārī ti vuccati". "sambodho": occurs in Vin I 10, 14-17 as follows:- "ete kho bhikkhave ubho ante anupagamma majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī ṇāṇakaraṇī upasamāya abhinñāya sambodhāya nibbānāya samvattati". "vihāro": occurs in Vin IV 47, 15 as follows:- "atibhārīto vihāro paripati".

Rule 6: T reads yajjate yajanaṃ vā yāgo (it is offered or offering: yāgo) for yāgo; yujjate yujanaṃ vā yogo (it is united or uniting: yogo) for yogo; bhajjate bhajanaṃ vā bhāgo (it is partaken or partaking: bhāgo) for bhāgo; pariḍahayate pariḍahayanaṃ vā pariḍāho (it is burned or burning: pariḍāho) for pariḍāho and rañjate rañjanaṃ vā rāgo (it is delighted or delighting : rāgo) for rāgo. "cāgo": occurs in A I 92, 3 as follows:- "ā-misacāgo ca dhammacāgo ca". "yāgo": occurs in A I 91, 31

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10. Nyp also records bhāvo.



as follows:- "āmisayāgo ca dhammayāgo ca". "yogo": occurs in A II 93, 2-3 as follows:- "tena bhikkhave puggalena ajjhattaṃ cetosamathe patiṭṭhāya adhipaññā-dhammavipassanāya yogo karaṇīyo".

Rule 7: T reads sayam bhavati ti sayambhū (one who is self-dependent: sayambhū) for sambhavati ti sambhū; abhibhavitvā bhavati ti abhibhū (one who overcomes: abhibhū) for abhibhū. Bhujaṅgo should be read as bhujago. T adds turam gacchatī ti turago (one who moves fast: turago) after urago. B<sub>1</sub> reads sam attānam khanati, sam suṭṭhu khanatī ti vā saṅkho; T: sam suṭṭhu paṭhaviṃ khanatī ti saṅkho for samsuṭṭhu samuddapariyantato bhūmiṃ khanatī ti saṅkho.

"bhujago": occurs in Nidd I 7, 28-8,1 as follows:- "bhujanto gacchatī ti bhujago".

Rule 8: "kammaṃ": occurs in Vin IV 6, 30-31 as follows:- "kammaṃ nāma, dve kammāni, hīnaṃ ca kammaṃ ukkaṭṭhaṃ ca kammaṃ".

Rule 9: brahmacarituṃ should be corrected to brahmaṃ carituṃ as in B<sub>1</sub>, T. Pasayhaṃ should be corrected to pasayha.

"brahmacārī": occurs in A I 211, 32-33 as follows:- "yāvajīvaṃ arahanto abrahmacariyaṃ pahāya brahmacārī āracārī viratā methunā gāmadhammā". "bhayadassāvī": occurs in M I 33, 6-9 as quoted under VII. 1.4.

Rule 10: T reads kodhanasīlo: kodhano (one who has the

habit of anger: kodhano) for kodhano; rosanasīlo: rosano (one who has the habit of anger: rosano) for rosano;<sup>11</sup> B<sub>1</sub> reads dosano;<sup>11</sup> calanasīlo: calano (one who has the habit of quaking: calano) for calano; kampanasīlo: kampano (one who has the habit of shaking: kampano) for kampano; phandanasīlo: phandano (one who has the habit of trembling: phandano) for phandano; maṇḍanasīlo: maṇḍano (one who has the habit of decorating: maṇḍano) for maṇḍano; vibhūsanāsīlo: vibhūsano (one who has the habit of dressing: vibhūsano) for vibhūsano; rocanasīlo: rocano (one who has the habit of pleasure: rocano) for rocano; jotanasīlo: jotano (one who has the habit of brightening: jotano) for jotano and vaḍḍhanasīlo: vaḍḍhano (one who has the habit of growth: vaḍḍhano) for vassano which should be corrected to vaḍḍhano<sup>12</sup> as shown in all the versions.

"kodhano": occurs in Sn 116 as follows:-

"kodhano upanāhī ca pāpamakkhī ca yo naro  
vipannadiṭṭhi māyāvī taṃ jaṇṇā 'vasalo' iti".

Rule 11: ru and ruppaccayo should be corrected to rū and rūpaccayo. Hoti puriso should be added after so as in B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>. Tassīlādimhī ti should be corrected to tassīlādisv iti. T reads pāraṃ gacchatī ti pāragato (one who goes to the other side (of existence): pāragato) for

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11. Nyp records the both.

12. Nyp also reads vaḍḍhano.

pāraṅgato and anugamanasīlo ti anugāmī (one who has the habit of following: anugāmī) for anugāmī.

"pāraṅgato": occurs in Nidd I 20, 16-17 (v.l.) as follows:- "tiṇṇo pāraṅgato thale tiṭṭhati brahmaṇo".

Rule 12: B<sub>1</sub>, T, S<sub>1</sub>, S<sub>2</sub> add yācanasīlo after bhikkhanasīlo.

"bhikkhu": occurs in Vin III 23, 26-28 as follows:- "yo pana bhikkhave bhikkhu sikkhaṃ apaccakkhāya dubbalyaṃ anāvikatvā methunaṃ dhammaṃ paṭisevati".

"viññū": occurs in Dhp 65 as follows:-

"muhuttamapi ce viññū paṇḍitaṃ payirupāsati  
khippaṃ dhammaṃ vijānāti jivhā sūparasaṃ yathā".

Rule 13: B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> add ante after dhātūnaṃ. "kāruko": occurs in Sd-ṭ II 400, 19-20 as follows:- "tacchakaayokāratantavāyarakānāpitakā pañca kāraṇaṃ kārukā ti vuccanti".

Rule: 14: "arindamo" : occurs in Ja V 252, 12-13 as quoted under VII. 1.2. "vessantaro": occurs in Cp I 77 as quoted under VII. 1.2. "pabhaṅkaro": occurs in Sn 991 as quoted under VI. 2.

Rule 15: B<sub>1</sub>, T read saṃpubbāya hana for saṃpubba-hana.  
B<sub>1</sub>, T read khāṇṇati for khanati.

"saṅgho": occurs in Vin I 102, 32-33 as follows:-  
"vyattena bhikkhunaṃ paṭibaleṇa saṅgho nāpetabbo".  
"antako": occurs in Dhp 48 as follows:-

"pupphāni h'eva pacinantā vyāsattamanasaṃ naraṃ  
atittāṃ yeṇa kāmesu antako kurute vasaṃ".

Rule 16: ramhiranto should be separated as ramhi ranto. Sa devake should be joined as sadevake. T reads sadevake loke sāsati anusāsi anusāsissatī ti satthā for sa devake loke sāsati ti satthā and dissayate ti diṭṭho (one who is being seen: diṭṭho) for diṭṭho.

"pāragū": occurs in Ud 5, 8-9 as follows:-

"yadā sakesu dhammesu pāragū hoti brāhmaṇo  
atha etaṃ pisācaṃ ca bakkulaṃ c'ātivattati".

"satthā": occurs in M I 205, 26-27 as quoted under II.2.28. "diṭṭho": occurs in Dhp 154 as quoted under VI. 3.24.

Rule 17: "karaṇīyaṃ": occurs in Vin III 158, 6-7 as follows: - "n'atthi c'assa kiñci uttariṃ karaṇīyaṃ katassa vā paṭicayo". "gamaṇīyaṃ": occurs in M II 71, 17-18 as follows:- "assako hi bho raṭṭhapāla loko sabbaṃ pahāya gamaṇīyaṃ".

Rule 18: B<sub>1</sub> reads jetabbaṃ: jeyyaṃ<sup>13</sup> (that which is to be won: jetabbaṃ) for cetabbaṃ: ceyyaṃ. B<sub>1</sub> reads ñatabbaṃ: ñateyyaṃ, daṭṭheyyaṃ, patteyyaṃ<sup>13</sup> S<sub>1</sub>, S<sub>2</sub> : ñateyyaṃ; diṭṭheyyaṃ, patteyyaṃ for soteyyaṃ; diṭṭheyyaṃ; pateyyaṃ, but T reads tanyapaccayo hoti. Ñatabbaṃ: ñatayyaṃ; daṭṭhabbaṃ: daṭṭhayyaṃ; pattabbaṃ: pattayyaṃ.

"neyyaṃ": occurs in Nidd I 207, 2-5 as follows:-

"na vedagū diṭṭhiyā na mutiyā  
sa mānam eti na hi tammayo so

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13. Nyp also records the same.

na kammunā no pi sutena neyyo  
anūpanīto sa nivesanesu".

"ñāteyyaṃ" "daṭṭheyyaṃ" and "patteyyaṃ": occur in A II 48, 8-10 as follows:- "yattha kho āvuso na jāyati ... na uppajjati n'āhaṃ taṃ gamanena lokassa antaṃ ñātayyaṃ daṭṭhayyaṃ pattayyaṃ ti vadāmi". It may be noted here that in the foot-note of A II also the readings ñāteyyaṃ, daṭṭheyyaṃ, patteyyaṃ are recorded.

Rule 19: "kiccaṃ": occurs in Ja III 108, 16-19 as follows:-

"name namantassa bhaje bhajantaṃ  
kiccānukubbassa kareyya kiccaṃ  
nānatthakāmassa kareyya atthaṃ  
asambhajantaṃ pi na sambhajeyya".

Rule 20: "bhabbo": occurs in A III 9, 2-4 as follows:-  
"paññavā bhikkhave bhikkhu sagāravo sappatisso bhabbo  
imasmīṃ dhammavinaye vuddhiṃ viruḥhiṃ vepullaṃ  
āpajjitum".

Rule 21: B<sub>1</sub>, T read yojanīyaṃ for yujjanīyaṃ.  
"vajjaṃ": occurs in Dh 252 as follows:-

"sudassaṃ vajjaṃ aññesaṃ attano pana duddasaṃ  
paresaṃ hi so vajjāni opunāti yathā bhusaṃ  
attano pana chādeti kaliṃ va kitavā saṭho".

"majjaṃ": occurs in Vin I 205, 2-3 as follows:- "tasmiṃ  
kho pana telapāke majjaṃ pakkhipitabbaṃ hoti". "gammaṃ":  
occurs in Ja V 14, 28-29-15, 1-2 as follows:-

"vehāsayam saṅkammāgama<sup>14</sup>tiṭṭhasi  
 'kumbhaṃ kiṇātha' ti yam etam atthaṃ  
 ko vā tuvaṃ kissa vatāya kumbho  
 akkhā hi me brāhmaṇa etam atthaṃ".

"gārayhaṃ": occurs in Vin IV 176 11-13 as follows:-

"paṭidesetabbaṃ tena bhikkhunā gārayhaṃ āvuso dhammaṃ  
 āpajjiṃ asappāyaṃ paṭidesaniyaṃ taṃ paṭidesemi".

Rule 23: S<sub>1</sub>, S<sub>2</sub> read kiṭaṃ, T: kiṭa<sup>15</sup> for kiṭ<sup>16</sup>. There-  
 fore in the vutti kiṭa should be read as kit.

Rule 24: vā should be added after nanditabbaṃ. Gahaṇiyaṃ  
 should be corrected to gahaṇiyaṃ. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T read  
 caritabbaṃ: caraṇaṃ<sup>17</sup> (that which is to be behaved:  
 caraṇaṃ) for varitabbaṃ: varaṇaṃ.

"nandanaṃ": occurs in S I 5, 26-27 as follows:-

"na te sukhaṃ pajānanti ye na passanti nandanaṃ  
 āvāsaṃ naradevānaṃ tidasaṇaṃ yasassinaṃ".

"gahaṇaṃ": occurs in Vin IV 123, 34-37 as follows:- "yā  
 pana bhikkhunā avassutā avassutassu purisapuggalassa  
 adhakkhakaṃ ubbhajānumaṇḍalaṃ āmasanaṃ vā parāmasanaṃ  
 vā gahaṇaṃ vā chupanaṃ vā paṭipīḷanaṃ vā ādiyeyya".

"caraṇaṃ": occurs in Ja III 236, 16-19 as follows:-

"pāpāni kammāni karitvāna rāja  
 bahussuto ce na careyya dhammaṃ

14. Ja I De reads gammamagama.

15. Rūp also reads kiṭa.

16. Nyp also reads kiṭ.

17. Nyp also records the same.

sahassavedopi na taṃ paṭicca  
dukkhā pamuñce caraṇaṃ apatvā".

Rule 25 : T adds sabbāhi dhātūhi before yuppaccayo.  
"rajocharaṇaṃ" : occurs in Vin II 291, 35 as follows:-  
"tā mahārāja rajocharaṇaṃ karissāma". "ṭhānaṃ": occurs in  
Ja II 326, 15-16 as follows:-  
"yaṃ etā upasevanti chandasā vā dhanena vā  
jātavedo va saṇṭhānaṃ khippaṃ anuḍahanti naṃ".

Rule 26: B<sub>1</sub> omits no<sup>18</sup> in the rule. It may be noted  
here that even Suttaniddesapāṭha records only rahādito  
ṇa.<sup>19</sup> Pūraṭi should be read as pūreti. T reads gahiyati  
for gayhati.

"pūraṇaṃ": occurs in D I 47, 8-9 as follows:-  
"ayaṃ deva pūraṇo kassapo saṅghī ceva gaṇī ca gaṇācariyo  
ca nāto yasassī tittakaro sādhusammato bahujaṇassa  
rattaṇṇū cirapabbajito addhagato vayoanuppatto taṃ devo  
pūraṇaṃ kassapaṃ payirupāsatu". "gahaṇaṃ": occurs in  
Ja II 385, 7-9 as follows:- "evaṃ n'eva bahivaḷaṇjana-  
kānaṃ na anto uyyāne vaḷaṇjanakānaṃ gahaṇūpāyo dissati".

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18. Nyp and Rūp also omit no.

19. "dvipadaṃ idaṃ. Rahādito ti avadhi, ṇā ti kāriya"

Sdp 263, 24-25.

[1] Nādayo tekālikā.

552.

Nādayo paccayā yuvantā tekālikā ti veditabbā.  
Yathā: kumbhaṃ karoti, akāsi karissatī ti kumbhakāro;  
karoti, akāsi, karissati tenā ti karaṇaṃ; evaṃ aññepi  
yojetabbā.

(1) The suffixes beginning with ṇa are used to denote all the three times.

The suffixes beginning with ṇa and ending in yu are used to signify all the three times. For example 'one makes, has made, will make a pot: kumbhakāro' 'one makes, has made, will make with that: karaṇaṃ'; the other examples should be cited in the same way.

[2] Saññāyaṃ dā-dhāto i.

553

Saññāyaṃ abhidheyyāyaṃ dā-dhādhatuto ippaccayo hoti.  
Ādiyati ti ādi; udakaṃ dadhāti ti udadhi; mahodakāni  
dadhāti mahodadhi; vālāni dadhāti tasmim itī vāladhi;  
sammā dadhāti ti sandhi.

(2) When the name is denoted, the suffix i is used after the roots dā and dhā.

If the name is denoted, the suffix i is used after the roots dā and dhā. Thus: 'that is grasped: ādi' 'one which bears the water: udadhi' 'one which bears a lot of water: mahodadhi' 'one bears hair in that: vāladhi' 'one which bears perfectly: sandhi'.

[3] Ti kiccāsiṭṭhe.

554

Saññāyaṃ abhidheyyāyaṃ dhātūhi tippaccayo hoti  
kiccāsiṭṭhe. Jino etaṃ bujjhatū ti jinabuddhi;  
dhanam assa bhavatū ti dhanabhūti; bhavatū ti bhūto;



bhavatū ti bhāvo; dhammo etaṃ dadātū ti dhammadinno;  
āyunā vaḍḍhatū ti āyuvaḍḍhamāno; evaṃ aññepi yojetabbā.

(3) The suffixes ti and kicca are used to denote the sense of 'benediction'.

If the name is denoted, the suffixes ti and kicca are used after roots to denote the sense of 'benediction'. For example 'may the conquerer enlighten him: jinabuddhi' 'may he have wealth: dhanabhūti' 'may he become: bhūto' 'may he exist: bhāvo' 'the dhamma may give to him: dhammadinno' 'may he grow in age: āyuvaḍḍhamāno'; the other examples should be cited in the same way.

[4] Itthiyaṃ a-ti-yavo vā. 555

Itthiyaṃ abhidheyyāyaṃ sabbadhātūhi akāro-ti-yu icc  
ete paccayā honti vā. Jaratī ti jarā; saratī ti sarā;  
maññatī ti mati; coratī ti corā; cetayatī ti cetanā;  
vedayatī ti vedanā; evaṃ aññepi yojetabbā.

(4) The suffixes a, ti and yu are optionally used in feminine.

The suffixes a, ti and yu are optionally used after all roots to denote the feminine gender. For example 'that which decays: jarā' 'that which flows: sarā' 'that which is thought of: mati' 'that which is robbed of: corā' 'that which is felt: cetanā' 'that which is sensed: vedanā'; the other examples should be cited in the same way.

## [5] Karato ririyo.

556

Karato itthiyaṃ anitthiyaṃ vā abhidheyyāyaṃ riri-yappaccayo hoti. Kattabbā: kiriyā; karaṇīyā: kiriyā.

(5) The suffix ririya is used after the root kara.

The suffix ririya is used after the root kara to denote the feminine gender or otherwise. Therefore: 'that should be done: kiriyā', 'that should be made: kiriyā'.

## [6] Atīte ta-tavantu-tāvī.

557

Atīte kāle sabbadhātūhi ta - tavantu-tāvī icc ete paccayā honti. Huto, hutavā, hutāvī; vasi ti vusito, vusitavā, vusitāvī; bhujitthā ti bhutto, bhuttavā, bhuttāvī.

(6) The suffixes ta, tavantu and tāvī are used in the sense of past tense.

The suffixes ta, tavantu and tāvī are used after all roots for the past tense. For example 'huto' 'hutavā' 'hutāvī' 'one who has lived: vusito, vusitavā, vusitāvī' 'one who has eaten: bhutto, bhuttavā, bhuttāvī'.

## [7] Bhāva-kammesu taṃ.

558

Bhāva-kammesu atīte kāle tappaccayo hoti sabbadhātūhi. Bhāve tāva: gāyate: gītaṃ; naccaṃ: naṭṭitaṃ; hasanaṃ: hasitaṃ. Kammani tāva: bhāsayitthā ti bhāsitāṃ; desayitthā ti desitaṃ; karayitthā ti kataṃ.

(7) The suffix ta is used in the sense of bhāva and kamma.

The suffix ta is used after all roots for the past tense in the bhāva and kamma. For example "bhāva: 'being sung: gītaṃ' 'dancing: naṭṭitaṃ' 'laughing:

hasitaṃ'. Kamma: 'that has been talked: bhāsitaṃ' 'that has been taught: desitaṃ' 'that has been done: kataṃ'.

[8] Budha-gamādy atthe kattari. 559

Budha-gama icc evaṃ ādīnaṃ atthe tappaccayo hoti kattari sabbakāle. Yathā: sabbe saṅkhatāsaṅkhate dhamme bujjhati, abujjhi, bujjhissatī ti buddho; saraṇaṃ gato; samathaṃ gato; icc evaṃ ādi.

(8) (The suffix ta is used) in the active voice after the roots denoting the sense of budha and gama etc.

The suffix ta is used in the active voice in all the tenses after the roots denoting the sense of budha and gama etc. Thus: 'one who knows, has known, will know all the conditioned and unconditioned things: buddho' 'one who has gone (gato) to refuge', 'one who has gone (gato) to peace', and so on.

[9] Jito ina sabbattha. 560

Ji icc etāya dhātuyā inappaccayo hoti sabbakāle kattari. Pāpake akusale dhamme jināti, ajini, jinissatī ti jino.

(9) The suffix ina is used after the root ji in all tenses.

The suffix ina is used after the root ji in all tenses in the active voice. Therefore: 'one who conquers, has conquered, will conquer sinful unwholesome things: jino'.

[10] Supato ca. 561

Supa icc etāya dhātuyā inappaccayo hoti kattari bhāve

ca. Supatī ti supino; supiyate ti supino; ko attho supinena te?

(10) And after the root supa.

The suffix ina is used after the root supa in the active and bhāva senses. For example 'one dreams of: supino' 'that is being dreamt of: supino' 'ko attho supinena te?'.  
[11] Īsa-du-suhi kha. 562

Īsa-du-susaddupapadehi dhātūhi khappaccayo hoti bhāva-kammesu. Īsaṃ sayanaṃ: īsassayo; duṭṭhu sayanaṃ: dussayo; suṭṭhu sayanaṃ: susayo; bhavata īsaṃ kammaṃ kariyati ti īsakkaraṃ; dukkaraṃ; sukaraṃ.

(11) The suffix kha is used after (the roots preceded by the prefixes) īsa, du and su.

The suffix kha is used after the roots preceded by the prefixes īsa, du and su in bhāva and kamma senses. For example 'a little sleeping: īssasayo' 'wrong sleeping: dussayo' 'well sleeping: susayo' 'a little action is being done by your honour: īsakkaraṃ' 'dukkaraṃ' 'sukaraṃ'.

[12] Icchatthesu samānakattukesu tave-tuṃ vā. 563

Icchatthesu samānakattukesu sabbadhātūhi tave-tuṃ iccete paccayā honti vā sabbakāle kattari. Puññāni kātuṃ icchatī: kātave, saddhammaṃ sotuṃ icchatī: sotave.

(12) The suffixes tave and tuṃ are optionally used after all roots having the sense of 'desire' and having the sense of 'agent'.

The suffixes *tave* and *tum* are optionally used after all roots in the active voice and in all tenses to denote 'desire' when agent agrees with those verbs. For example 'one desires to do the merits: *kāṭave*' 'one desires to hear the true Dhamma: *sotave*'.

[13] *Araha-sakkādīsu ca.*

564

*Araha-sakkādīsiv atthesu ca sabbadhātūhi tumṭaccayo hoti. Ko taṃ ninditum arahati; sakkā jetum dhanena vā; evaṃ aññepi yojetabbā.*

(13) And to denote the sense of deserving and being able.

The suffix *tum* is used after all roots to denote the sense of deserving and being able. For example '*ko taṃ ninditum arahati*' '*sakkā jetum dhanena vā*'; the other examples should be cited in the same way.

[14] *Pattavacane alamatthesu ca.*

565

*Pattavacane sati alamatthesu ca sabbadhātūhi tumṭaccayo hoti. Alaṃ eva dānāni dātum; alaṃ puññāni kātum.*

(14) And in the sense of the word *alaṃ* denoting 'sufficient'.

The suffix *tum* is used after all roots in the sense of the word *alaṃ* denoting 'sufficient'. Thus: '*alaṃ eva dānāni dātum*' '*alaṃ puññāni kātum*'.

[15] *Pubbakāl'ekakattukānaṃ tūna-tvāna-tvā vā.*

566

*Pubbakāle ekakattukānaṃ dhātūnaṃ tūna-tvāna - tvā iccete paccayā honti vā. Kātūna kammaṃ gacchati; akātūna puññaṃ kilamissanti; satta sutvāna dhammaṃ modanti; jītvāna vasati; sutvān'assa etad abhāsi; ito sutvāna amutra kathayanti; sutvā mayaṃ jānissāma; evaṃ sabbattha*

yojetabbā.

(15) The suffixes *tūna*, *tvāna* and *tvā* are optionally used after roots in the sense of anterior time having the same agent.

The suffixes *tūna*, *tvāna* and *tvā* are optionally used after roots in the sense of anterior time if the verbs agree with the same agent. For example '*kātūna kammaṃ gacchati*' '*akātūna punṇaṃ kilamissanti*' '*sattā sutvāna dhammaṃ modanti*' '*jītvāna vasati*' '*sutvān'assa etad abhāsi*' '*ito sutvāna amutra kathayanti*' '*sutvā mayaṃ jāni-ssāma*'; the other examples should be cited in the same way.

[16] *Vattamāne mān'anta*.

567

*Vattamānakāle sabbadhātūhi māna-anta icc ete paccayā honti. Saratī ti saramāno; rudatī ti rodamāno; gacchati ti gacchanto; gaṇhātī ti gaṇhanto.*

(16) The suffixes *māna* and *anta* are used in the sense of present.

The suffixes *māna* and *anta* are used after all roots to denote the present time. For example 'one who is remembering: *saramāno*' 'one who is crying: *rodamāno*' 'one who is going: *gacchamāno*' 'one who is taking: *gaṇhanto*'.

[17] *Sāsādihi ratthu*.

568

*Sāsādihi dhātūhi ratthuppaccayo hoti. Sāsati ti satthā, kilesādayo sāsati hiṃsati ti vā.*

(17) The suffix *ratthu* is used after the roots beginning

with sāsa.

The suffix ratthu is used after the roots sāsa etc. Therefore: 'one who teaches or one who destroys defilements etc.: satthā'.

[18] Pādito ritu.

569

Pā icc evam ādito dhātugaṇato rituppaccayo hoti. Guttaṃ pālayatī ti pitā.

(18) The suffix ritu is used after the roots beginning with pā.

The suffix ritu is used after the group of roots beginning with pā. For example 'one who keeps the secret (protects safely): pitā'.

[19] Mānādīhi rātu.

570

Māna icc evam ādīhi dhātūhi rātuppaccayo hoti rituppaccayo ca. Dhammena puttaṃ mānetī ti mātā; pubbe bhāsatī ti bhātā; mātupitūhi dhāriyatī ti dhitā.

(19) The suffix rātu is used after the roots beginning with māna.

The suffix rātu as well as ritu is used after the roots such as māna etc. For example 'one who treats the son by nature: mātā' 'one who speaks before: bhātā' 'one who is being borne by mother and father: dhitā'.

[20] Āgamā tuko.

571

Ā icc ādimhā gamito tukappaccayo hoti. Āgacchatī ti āgantuko bhikkhu.

(20) The suffix tuka is used after the root gama preceded by ā.

After the root gama preceded by the prefix ā the

suffix *tuka* is applied. Therefore: 'a monk who comes: *āgantuko*'.

[21] *Bhabbe ika*.

572

*Gamu icc etamhā ikappaccayo hoti bhabbe. Gamissati ti gamiko, gantum bhabbo ti vā, gamiko bhikkhu.*

*Iti kibbidhānakappe dutiyo kaṇḍo.*

(21) The suffix *ika* is used in the sense of becoming.

The suffix *ika* is used after the root *gamu* to denote 'becoming'. Therefore: 'a monk who will or is able to go: *gamiko*'.

Here ends the second section in the chapter on the *kibbidhāna*.



## Notes VII.2

In the second kaṇḍa Kaccāyana has composed 21 rules. In the rule 555 he uses the word *vā* which is understood in the following rule also according to the vutti. In the rule 561 the word *ca* indicates *kattari* and *bhāve* according to the vutti which goes against general arrangement of the rules. According to Kaccāyana's arrangement, here the word *ca* stands for the word *iṇa* occurring in the preceding rule. Similarly in the rule 564 the word *ca* should stand for *tum* occurring in the preceding rule and at the same time it should cancel the word *vā*. Further, in the rule 565 Kaccāyana uses the word *ca* which again according to the vutti stands for only *tum*. In the rule 566 he uses the word *vā*; it means it is not understood in the rules 564 and 565.

Rule 1: "kumbhakāro": occurs in M II 46, 5-6 as quoted under VII.1.1.

Rule 2: *B<sub>1</sub>*, *S<sub>1</sub>*, *S<sub>2</sub>* add *paṭhamam* before *ādīyati*. *S<sub>2</sub>* adds *sammā dhīyati dadhātī ti vā mahodadhi* (or that which bears perfectly: mahodadhi) after mahodadhi. *S<sub>1</sub>* reads *vālāni, vāladhi* for *vālāni, vāladhi*. *S<sub>1</sub>*, *S<sub>2</sub>* add *dhīyati* before *dadhātī* but *B<sub>1</sub>* reads *dhīyati* for *dadhātī*. *T*, *S<sup>9</sup>* read *dve padakaṭṭhiyo antaram adassetvā sammā dadhātī ti sandhi* (that which bears the ends of the pada-s perfectly without showing a space in between: sandhi) for *sammā dadhātī ti sandhi*.

"ādi": occurs in Vin III 21, 4-5 as follows:-  
 "bahunnaṃ kho tvaṃ moghapurisa akusalānaṃ dhammānaṃ ādi-  
 kattā pubbaṅgamo". "udadhi": occurs in Vv 639 as  
 follows:-

"eso hi saṅgho vipulo mahaggato  
 es'appameyyo udadhīva sāgaro  
 ete hi seṭṭhā naravīrasāvaka  
 pabhaṅkarā dhammam udīrayanti".

"vāladhi": occurs in Ud 69, 7-8 as follows:- "yehi ...  
 vāladi ... āhaṃsu: ediso ... samajjana ti". "sandhi":  
 occurs in S II 270, 22-23 as follows:- "bhūtapubbaṃ  
 bhikkhave bilāro sandhisamalasaṅkatīre t̥hito ahosi  
 mudumūsiṃ maggayamāno".

Rule 3: kiccāsiṭṭhe should be read as kit c'āsiṭṭhe<sup>1</sup> as  
 in B<sub>1</sub> or kic cāsiṭṭhe as in Saddanīti. B<sub>1</sub> reads janaṃ<sup>2</sup>  
 for enaṃ.<sup>3</sup> All the versions read vaḍḍhamāno<sup>4</sup> for āyuv-  
 aḍḍhamāno.

"bhūto": occurs in Ja II 260, 20-21 as follows:-

"kālo ghasati bhūtāni sabbān'eva sah'attana  
 yo ca kālaghaso bhūto sa bhūtapaccaniṃ paci".

"dhammadinno": occurs in S V 407, 1-2 as follows:-  
 "atha kho dhammadinno upāsako pañcahi upāsakasatehi  
 saddhiṃ yena bhagavā ten'upasaṅkami".

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1. Nyp also reads the same

2. Nyp also reads janaṃ.

3. Rūp also reads enaṃ.

4. Nyp also reads vaḍḍhamāno.

Rule 4: akāro should be corrected to akāra. Jarati should be read as jīrati. S<sub>2</sub> reads corayatī ti coro for coratī ti corā. T reads saddhiṃ attanā sampayutte dhamme ārammaṇe cetayati abhisañṭhahatī ti cetanā (that which is felt (or) puts together the dhamma-s associated with itself in sense-objects: cetanā) for cetayatī ti cetanā and iṭṭhāniṭṭhamajjhattārammaṇe ārammaṇarasam vedayati anubhavatī ti vedanā (that which is sensed (or) partaken in the taste of sense - objects i.e. pleasant, unpleasant and impartial sense - objects: vedanā) for vedayatī ti vedanā.

"jarā": occurs in Dhp 135 as follows:-

"yathā daṇḍena gopālo gāvo pāceti gocaram  
evaṃ jarā ca maccu ca āyus pācenti paṇinaṃ".

"mati": occurs in Ja IV 494, 3-6 as follows:-

"na yujjhamānā na balena vassitā  
narā na jīranti na c'āpi miyare  
sabbaṃ hi taṃ jātijarāy'upaddutaṃ  
tam me matī hoti carāmi dhammaṃ".

"cetanā": occurs in Dhs 5 as follows:- "katamā tasmiṃ samaye cetanā hoti?". "vedanā": occurs in Dhs 3 as follows:- "katamā tasmiṃ samaye vedanā hoti?".

Rule 5: B<sub>1</sub> reads ririya,<sup>5</sup> T, S<sub>2</sub>: ririyā for ririyo. B<sub>1</sub>, Cd, S<sub>1</sub>, S<sub>2</sub> add vā after hoti. B<sub>1</sub>, T, S<sub>1</sub>, S<sub>2</sub> read karaṇīyaṃ: kiriyaṃ for karaṇīyā: kiriyā.

"kiriya": occurs in Dhs 566 as follows:- "yasmiṃ

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5. Nyp also reads ririya.

samaye manodhātu uppannā hoti kiriyā n'eva kusalā nākusalā na ca kammavipākā upekkhāsahagatā rupārammaṇā vā ... pe...". "kiriyam": occurs in A I 286, 33 as follows:-  
 "kammaṃ kiriyam viriyam".

Rule 6: T, S<sub>2</sub> add vā after honti. S<sub>1</sub> reads ahosi abhavi ti huto; S<sub>2</sub>: ahosi ti huto (one who has been: huto), T: ahusi ti huto (one who is worshipped: huto) for huto. Both are correct. Nyāsapāṭha records both of the roots.<sup>6</sup>  
 S<sub>1</sub>, S<sub>2</sub>, T read avasi ti for vasi ti. S<sub>1</sub>, T read abhunjī ti, S<sub>2</sub>: bhujjīti ti for bhujjīti ti.

"huto" : occurs in Ja V 201, 22-25 as follows:-

"bhinnāni kaṭṭhāni huto ca aggi  
 tapani pi te samitā brahmacārī  
 pīṭhaṃ ca mayhaṃ udakaṃ ca hoti  
 ramasi tuvaṃ brahmabhūto purattha".

"vusito": occurs in M I 40, 6-7 as follows:- "khiṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ nāparaṃ itthattāyā ti abbhaññasi". "vusitavā": occurs in It 38, 8-11 as follows:- "idha bhikkhave bhikkhu araham hoti khiṇāsavo vusitavā katakaraṇīyo ohitabhāro anupattasadattho parikkhiṇabhavasamyojano sammadaññāvimutto".  
 "bhutto": occurs in Ja III 509, 20-21 as follows:-

"yena bhuttena yāpenti puthubrāhmaṇakhattiya  
 so maṃ bhutto vyāpādi jātaṃ saraṇato bhayaṃ".

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 6. "tattha ca hūto ti hū, bhū = sattāyaṃ, hu = dānādanahabyappadānesū ti dvinnam aññatarassa laddhadhātusaññādiss'iminā ... " Nyp 402, 16-17.

"bhuttāvi": occurs in Vin IV 82, 4-5 as follows:- "yo pana bhikkhu bhuttāvi pavārito khādaniyaṃ vā bhojaniyaṃ vā khādeyya vā bhuñjeyya vā, pācittiyaṃ".

Rule 7: taṃ in the rule should be corrected to ta as shown in all the versions. B<sub>1</sub> reads tassa gītaṃ, S<sub>1</sub>: tassa gāyanaṃ : gītaṃ, T: tassa gītaṃ, gāyanaṃ: gītaṃ for gāyate: gītaṃ. B<sub>1</sub> reads naccaṃ; naṭṭaṃ; S<sub>1</sub>, S<sub>2</sub>: naccanaṃ: naṭṭaṃ T: gattassa vikkhepanaṃ: naccaṃ (the moving of the body: naccaṃ); gattassa viñāmanaṃ: naṭṭaṃ (bending of the body: naṭṭaṃ) for naccaṃ: naṭṭitaṃ should be corrected to naṭṭaṃ. According to B<sub>1</sub>, T there are two examples naccaṃ and naṭṭaṃ,<sup>7</sup> but Senart and S<sub>1</sub>, S<sub>2</sub> give only one example i.e. naṭṭaṃ. Tena should be added before bhāsayittha.

"gītaṃ" and "naccaṃ": occur in Vin IV 267, 18-19 as follows:- "kathaṃ hi nāma bhikkhuniyo naccam pi gītam pi vāditam pi dassanāya agacchissanti". "hasitaṃ": occurs in A I 261, 4-5 as follows:- "komāraṃ idaṃ bhikkhave ariyassa vinaye yad idaṃ ativedaṃ dantavidamaṃsakaṃ hasitaṃ". "bhāsitāṃ": occurs in D I 46, 27-28 as quoted under I. 4.11. "desitaṃ": occurs in Dhp 285 as follows:-

"ucchinda sineham attano kumudaṃ sārādikaṃ va pāṇinā,  
santimaggam eva brūhaya nibbānaṃ sugatena desitaṃ".

Rule 8: B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read budha-gamu icc evam ādīhi dhātūhi tad atthe gamyamāne<sup>8</sup> for budha-gama icc evam ādīnaṃ

7. Nyp also gives two examples i.e. naccaṃ and naṭṭaṃ.

8. Nyp and Rūp also read the same.

atthe. T reads saraṇaṃ gacchatī ti saraṇaṅgato (one who reaches the refuge: saraṇaṅgato) for saraṇaṃ gato and samathaṃ gacchatī ti samathaṅgato (one who goes to the tranquility: samathaṅgato) for samathaṃ gato. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> add amataṅgato (S<sub>1</sub>, S<sub>2</sub>: amataṃ gato) after samathaṅgato. B<sub>1</sub> adds jānāti, ajāni jānissatī ti ñāto (one who knows, has known, will know: ñāto) T: jānātī ti ñāto, S<sub>1</sub>, S<sub>2</sub>: ñāto in the vutti.

"buddho": occurs in Vin III 1, 12-15 as quoted under I. 2.9. "ñāto": occurs in D I 47, 8-9 as quoted under VII. 1.26.

Rule 9: T adds sabbe before pāpake. "jino": occurs in Vin I 8, 28-29 as follows:-

"mādisā ve jinaṃ honti ye pattā āsavakkhayaṃ  
jitaṃ me pāpakaṃ dhammā tasmāhaṃ upaka jino".

Rule 10: supino after supiyate ti should be read as supinaṃ. "supinaṃ": occurs in Nidd I 381, 1-4 as follows:-

"āthabbaṇaṃ supinaṃ lakkaṇaṃ  
no vidahe atho pi nakkhattaṃ  
virudhañ ca gabbhakaraṇaṃ  
tikicchaṃ māmaṃko na seveyya".

Rule 11: suhi in the rule should be read as sūhi. B<sub>1</sub> reads īsaṃ in the rule and vutti for īsa.<sup>9</sup> B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read - saddādihi sabbadhātūhi for - saddupapadehi dhā-  
tūhi. T reads - īsaṃ sayate sayanaṃ vā for īsaṃ sayanaṃ,

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9. Nyp and Rūp also read īsa.

duṭṭhu sayate sayanaṃ vā for duṭṭhu sayanaṃ and suṭṭhu sayate sayanaṃ vā for suṭṭhu sayanaṃ. Susayo should be read as sussayo. Semi-colon after susayo should be taken after bhavatā as shown in B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>. T reads īsaṃ kariyate katan ti vā īsakkaraṃ; duṭṭhu kariyate katan ti vā dukkaraṃ and suṭṭhu kariyate katan ti vā sukaraṃ for bhavatā īsaṃ kammaṃ kariyati ti īsakkaraṃ; dukkaraṃ; sukaraṃ. B<sub>1</sub> adds bhavatā, S<sub>1</sub>, S<sub>2</sub>: kammaṃ bhavatā after sukaraṃ. "dukkaraṃ" and "sukaraṃ": occur in Ud 61, 1-2 as follows:-

"sukaraṃ sādhuṇā sādhu sādhu pāpena dukkaraṃ  
pāpaṃ pāpena sukaraṃ pāpaṃ ariyebhi dukkaraṃ".

Rule 12: T, B<sub>1</sub> read puñṇāni kātave and saddhammaṃ sotum icchati for puñṇāni kātuṃ icchati (S<sub>1</sub>, S<sub>2</sub>: icchatī ti) kātave and saddhammaṃ sotum icchati (S<sub>1</sub>, S<sub>2</sub>: icchatī ti) sotave. According to T, B<sub>1</sub> the examples tave (kātave) and tuṃ (sotum) are given, but Senart and S<sub>1</sub>, S<sub>2</sub> give only tave (kātave and sotave). Thus T, B<sub>1</sub> seem to be closer to the original.<sup>10</sup>

"kātave": occurs in Ja V 318, 17-19 as follows:-

"tes'āhaṃ pubbacariyesu puñṇaṃ na labhāmi kātave  
bhavantaṃ ajjhācāraṃ katvā sonaṃ yācāmu saṃvaraṃ".

"sotum": occurs in Vin I 139, 8-9 as follows:- "icchāmi  
dānaṃ ca dātuṃ dhammaṃ ca sotum bhikkhū ca passituṃ".

Rule 13: "ko taṃ nindituṃ arahati": occurs in Dh 230 as quoted under I. 4.17. "sakkā jetuṃ dhanena vā": occurs

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10. Nyp also gives two examples.

in S I 102, 24-25 as follows:-

"na tattha hatthīnaṃ bhūmi na rathānaṃ na pattiya  
na c'āpi mantayuddhena sakkā jetuṃ dhanena vā".

Rule 14: "alaṃ eva dānāni dātuṃ" and "alaṃ punnāni  
kātuṃ": occur in A III 34, 8-9 as follows:- "acchariyaṃ  
bhante abbhutaṃ bhante yāvañ c'idaṃ bhante alaṃ eva  
dānāni dātuṃ, alaṃ punnāni kātuṃ".

Rule 15: B<sub>1</sub> reads tuna<sup>11</sup> for tūna. Semi-colon after  
kilamissanti should be shifted after sattā. B<sub>1</sub> adds  
ripuṃ before jivāna, but T adds senaṃ after it. B<sub>1</sub>  
adds dhammaṃ before sutvāna. Etad abhāsi should be  
corrected to etad ahosi. "suvāna": occurs in Vin I 19,  
3-4 as follows:- "suvāna nesaṃ etad ahosi".

Rule 16: T, B<sub>1</sub> read saramāno<sup>12</sup> rodati gacchanto<sup>12</sup> gaṇhā-  
ti in the place of all examples given by Senart, S<sub>1</sub>, S<sub>2</sub>.

Rule 17: satthā should be put again after vā. "satthā":  
occurs in M I 205, 26-27 as quoted under II. 2.28.

Rule 18: B<sub>1</sub> reads pātito<sup>13</sup> for pādito<sup>14</sup> and pā icc

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11. Nyp and Rūp also read tuna.

12. Nyp also gives only two examples.

13. Nyp also reads pātito on which Sdp 276, 8-11  
remarks: "katthaci potthake pātito ti ettha ādisaddo  
atthi. So anicchito uparisuttana dhādhātuto  
ritupaccayassa saṅgahitattā, tasmā pātito ti ty  
antavasena niddeso pāṭho sundarataro".

14. Rūp and Sadd also read pādito.



etāya dhātuyā for pā icc evam ādito dhātugaṇato. Guttam should be corrected to puttam. S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub> read pāti for pālayati. T reads pāleti and adds dhammena before puttam. "pitā": occurs in Vin III 26, 4 as follows:- "pitā me atthi so mayā poṣetabbo".

Rule 19: mātupitūhi and dhītā should be read as mātāpitūhi and dhītā.

"mātā": occurs in Vin III 26, 3 as follows:- "mātā me atthi sā mayā poṣetabbā". "bhātā": occurs in Vin III 26, 5 as follows:- "bhātā me atthi so mayā poṣetabbo". "dhītā": occurs in Vin III 26, 8 as follows:- "dhītā me atthi sā mayā poṣetabbā".

Rule 20: S<sub>1</sub>, S<sub>2</sub> read āgantvā gacchatī ti for āgacchatī ti. "āgantuko": occurs in Vin I 292, 23-25 as follows:- "puna ca paraṃ bhante āgantuko bhikkhu na vīthikusalo na gocarakusalo kilanto piṇḍāya carati".

Rule 21: "gamiko": occurs in Vin I 292, 28-30 as follows:- "puna ca paraṃ bhante gamiko bhikkhu attano bhattam pariyesamāno satthā vā vihāyissati".

[1] Paccayāniddiṭṭhā nipātanā sijjhanti. 573

Saṅkhyā-nāma-samāsa-taddhit'ākhyāta-kitakappamhi  
 sappaccayā ye saddā aniddiṭṭhā gatā te sādhanena  
 parikkhitvā sakehi sakehi nāmehi nipātanā sijjhanti  
 yathāsaṅkhyāṃ. Saṅkhyāyaṃ tāva: ekassa eko hoti;  
 dasassa ca dakārassa ro ādeso hoti; eko ca dasa ca:  
 ekādasa ekārassa vā; dvissa bā hoti, dasassa ca  
 dakārassa ro hoti; dve ca dasa ca: bārasaṃ; dvādasa vā;  
 dvissa bā hoti; dve ca vīsati ca: bāvīsaṃ; katham  
 soḷasasaddo? Chassa so hoti, dasassa ca dakārassa ḷo  
 hoti; cha ca dasa ca: soḷasaṃ; āyatanamhi chassa saḷo  
 hoti; cha āyatanāni: saḷāyatanam; evaṃ sesā saṅkhyā  
 kattabbā. Nāmike tāva: ima ~ samāna-apara icc etehi jja-  
 jjuppaccayā honti vā ima-samānasaddānaṃ ca akāra- sakā-  
 rādesā honti: imasmiṃ kāle ajja asmiṃ kāle vā; samāne  
 kāle, sajjū; aparasmiṃ kāle, aparajju aparasmiṃ kāle  
 vā. Samāse tāva: bhūmigato; apāyagato; issarakataṃ;  
 sallavidddho; kaṭhinadussaṃ; corabhayaṃ; dhaññarāsi;  
 saṃsāradukkhāṃ; pubbāca aparā ca: pubbāparaṃ. Taddhite  
 tāva: vāsiṭṭho; bāradvājo; bhaggavo; paṇḍavo; koleyyo.  
 Ākhyāte tāva: yathā: asa bhāveti dhātuto vattamānesu  
 ekavacana-bahuvacanesu ekavacanassa tissa sso hoti  
 antena saha, bahuvacanassa antissa ssu hoti antena  
 saha: evaṃ assa vacaniyo, evaṃ assu vacaniyā; ānattiyaṃ  
 hissa ssu hoti vā: gacchassu, gacchāhi. Kitake tāva:  
 yathā: vada-hana icc evaṃ ādihi dhātūhi kappaccayo hoti  
 vadassa ca vādo hanassa ca ghāto: vadatī ti vādako;

hanatī ti ghātakō; natidhātuto tappaccayassa cca-ṭṭā-  
desā honti antena saha: naccam, naṭṭam; icc evamādayo  
nipātanaṃ sijjhanti.

(1) Words, the suffixes which are not laid down, are  
accomplished by the nipātana's device.

The words, suffixes of which are of uncertain  
derivation according to the rules of saṅkhyā, nāma,  
samāsa, taddhita, ākhyāta and kita, are to be proved as  
per nipātana's device respectively. Saṅkhyā: 'eka is  
changed into ekā, da of dasa is changed into ra, such  
as one and ten: ekādasā or ekārāsā (11)' 'dvi is  
changed into bā and da of dasa into ra such as two and  
ten: bārasam or dvādasā (12)' 'dvi is changed into bā  
such as two and twenty: bāvīsam (22)' 'how the word  
soḷasa is derived?: Cha is changed into sa and da of  
dasā into ḷa such as six and ten: soḷasam (16), when  
the word āyatana follows, cha is changed into saḷa such  
as six senses: saḷāyatanaṃ"; the remaining saṅkhyā words  
should be proved in the same way. Nāma: 'the suffixes  
jja and jju are used after the words ima, samāna and  
apara and the words ima and samāna are optionally  
changed into a and sa (respectively) such as 'at  
present or during this time: ajja' 'in equal time:  
sajju' 'at another time or during other time:  
aparajju'. Samāsa: 'bhūmigato' 'apāyagato'  
'issarakataṃ' 'sallaviddho' 'kaṭṭhinadussam'  
'corabhayaṃ' 'dhaññarāsi' 'saṃsāradukkhāṃ' 'former and  
latter: pubbāparaṃ'. Taddhita: 'vāsiṭṭho' 'bhāradvājo'

'bhaggavo' 'paṇḍavo' 'koleyyo'. Ākhyāta: when the singular and plural terminations are used after the root asa (bhāve): the verbal termination of singular number ti together with the end (of the root) is changed into ssa; the verbal termination of plural number anti together with the end (of the root) is changed into ssu such as 'evaṃ assa vacaniyo' 'evaṃ assu vacaniyā'; when the imperative is used, the verbal termination hi is optionally changed into ssu such as 'gacchassu, gacchāhi'. Kita : 'the suffix ka is used after the roots beginning with vada and vaha and vada is changed into vāda and hana is changed into ghāta such as 'one who speaks: vādako' 'one who kills: ghātako'; the suffix ta used after the root nati, together with the end (of the root) is changed into cca and ṭṭa such as 'naccam' 'naṭṭam'; thus such examples are to be proved by the nipātana's device.

[2] Sāsa-disato tassa riṭṭho ca.

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Sāsa-disa icc etehi dhātūhi tappaccayassa riṭṭhādeso hoti ṭhāne. Anusiṭṭho so mayā; desayitthā ti diṭṭham diṭṭham me rūpaṃ. Casaddaggahaṇena kiccakā-rassa tuṃpaccayassa ca raṭṭha-raṭṭhum-ādesā honti. Dassanīyaṃ: daṭṭhabbam; daṭṭhum vihāraṃ gacchanti samaṇānaṃ.

(2) And the suffix ta used after the roots sāsa and disa is changed into riṭṭha.

The suffix ta used after the roots sāsa and disa

is changed into riṭṭha at proper place. For example 'anusiṭṭho so mayā' 'that has been seen: diṭṭhaṃ, diṭṭhaṃ me rūpaṃ'. By the force of the word ca the suffixes called kicca and the suffix tum are changed into raṭṭha and raṭṭhum (respectively). For example 'that should be seen : daṭṭhabbaṃ' 'daṭṭhum vihāraṃ gacchanti samaṇānaṃ'.

[3] Sādisanta-puccha-bhañja-haṃsādihi ṭṭho. 575

Sakāraṇta - puccha - bhañja - haṃsa icc evaṃ ādihi dhātūhi tappaccayassa saḥādiḃyañjanena ṭṭhādeso hoti ṭṭhāne. Tusiyate tuṭṭho, tusiṭṭhā ti tuṭṭho vā; daṃsiyate daṭṭho, ahiṇā daṃsiyitṭhā ti daṭṭho vā; pucchiyate puṭṭho, pucchiyitṭhā ti puṭṭho vā; bhañjiyate bhaṭṭho, bhañjiyitṭhā ti bhaṭṭho vā; haṃsiyitṭhā ti haṭṭho, pakārena haṃsiyitṭhā ti paḥaṭṭho. Ādiggahaṇena aññehi dhātūhi tappaccayassa ca saḥādiḃyañjanena ṭṭhādeso hoti. Yajiyitṭhā ti yiṭṭho; sa ekato samavāyitṭhā ti saṃsaṭṭho; visesena saññiyatī ti visiṭṭho; pavesayitṭhā ti pavitṭho; evaṃ sabbattha yojetabbā.

(3) (The suffix ta) used after the roots ending in sa and the roots puccha, bhañja and haṃsa etc. is changed into ṭṭha together with the preceding consonant.

The suffix ta used after the roots ending in sa and the roots puccha, bhañja and haṃsa etc. is changed into ṭṭha together with the preceding consonant in proper place. For example 'who is or was satisfied: tuṭṭho' 'who is being bitten or who has been bitten by a snake: daṭṭho' 'who is being asked or has been asked:

puṭṭho' 'which is being broken or which has been broken: bhaṭṭho' 'who was delighted: haṭṭho, who was delighted in different manner: pahaṭṭho'. By the force of ādi (etc.) the suffix ta used after other roots is changed into ṭṭha together with the preceding consonant. For example 'who has been worshipped: yiṭṭho' 'that has been prepared together: saṃsaṭṭho' 'that which is treated specifically: visiṭṭho' 'which has been entered : paviṭṭho'; other examples should be proved in the same way.

[4] Vasato uṭṭha.

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Vasa icc etamhā dhātumhā takārappaccayassa saha-dibyañjanena uṭṭhādeso hoti ṭhane. Vasatī ti vuṭṭho.

(4) (The suffix ta) used after the root vasa is changed into uṭṭha.

The suffix ta used after the root vasa is changed into uṭṭha with the preceding consonant in proper place. Therefore: 'one who dwells: vuṭṭho'.

[5] Vasa vā vu.

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Vasass'eva dhātussa tappaccaye vakārassa ukārādeso hoti vā. Vasitthā ti vusitaṃ brahmacariyaṃ; vasiyitthā ti uṭṭho vuṭṭho vā.

(5) The va of the root vasa is optionally changed into u.

When the suffix ta follows, the va of the root vasa is optionally changed into u. Therefore: 'the chaste life has been fulfilled: vusitaṃ' 'one who has

fulfilled; uṭṭho or vuṭṭho'.

[6] Dha-ḍha-bha-hehi dha-ḍhā ca. 578

Dha-ḍha-bha-ha icc evam antehi dhātūhi parassa takārappaccayassa yathāsaṅkhyam dha-ḍhādesā honti. Yathā: sabbe saṅkhatāsaṅkhate dhamme bujjhatī ti buddho; vadḍhatī ti vuddho bikkhu; labhiyitthāti laddham pattacīvaram; agginā dadḍham vanam.

(6) And the roots ending in dha, ḍha, bha and ha are changed into dha and ḍha.

When the suffix ta is used, the roots ending in dha, ḍha, bha and ha are changed into dha and ḍha respectively. Thus: 'one who knows all the conditioned and unconditioned things: buddho' 'a monk grows in age: vuddho' 'the material consisting of alms-bowl and robe has been obtained: laddham' 'agginā dadḍham vanam'.

[7] Bhajato ggo ca. 579

Bhajato dhātumhā takārappaccayassa ggo-ādeso hoti sahādiyañjanena. Bhañjiyitthā ti bhaggo; pakārena bhañjiyitthā ti: pabhaggo rukkho.

(7) And the root bhaja is changed into ggo.

When the suffix ta is used, the root bhaja together with the preceding consonant is changed into ggo. Therefore: 'that which has been broken: bhaggo' 'the tree has been broken in different ways: bhaggo'.

[8] Bhujādīnam anto no dvi ca. 580

Bhuja icc evam ādīnam dhātūnam anto no hoti tappaccayassa ca dvibhāvo hoti. Abhunji ti bhutto,

bhuttavā, bhuttāvī; cajiati ti catto; rūpādīsu āramm-  
anesu sajiati ti satto; patati etthāti patto; rañjati  
ti ratto; yujiati ti yutto; viviccati ti vivitto.

(8) The ending of the roots beginning with bhuja is elided, and (ta) is doubled.

The ending of the roots bhuja etc. is elided and the suffix ta is doubled. For example 'who has eaten: bhutto, bhuttavā, bhuttāvī' 'that is given up: catto' 'one who clings to the sense-objects like form, etc: satto' 'that which has fallen down: patto' 'one who finds delight in: ratto' 'one who joins: yutto' 'one who is detached: vivitto'.

[9] Vaca vā vu.

581

Vaca icc etassa dhātussa vakārassa ukārādeso hoti anto ca cakāro no hoti tappaccayassa ca dvibhāvo hoti vā. Vuccitthā ti vuttaṃ bhagavatā; uccitthā ti uttaṃ vā.

(9) The va of the root vaca is optionally changed into u.

The va of the root vaca is changed into u and the ending ca is elided and the suffix ta is optionally doubled. Therefore: 'that has been said by the Fortunate One: vuttaṃ' or 'that has been said: uttaṃ'.

[10] Gupādīnañ ca.

582

Gupa icc evam ādīnaṃ anto ca byañjano no hoti tappaccayassa ca dvibhāvo hoti vā. Suṭṭhu gopayitthā ti sugutto dhammo ārakkhataṃ; cinteti ti citto; lippati ti litto; santappati ti santatto ayo; ābhuso dippati ti āditto; visesena viviccati ti vivitto; siñcati ti



sitto; evaṃ aññepi yojetabbā.

(10) And (the final consonant) of the roots beginning with gupa.

The final consonant of the roots gupa etc. is elided and the suffix ta is optionally doubled. For example 'the dhamma has been protected well: sugutto' 'one who thinks of protection: citto' 'one which is plastered: litto' 'the iron is heated: santatto' 'which shines splendidly: āditto' 'one who is specifically detached: vivitto' 'one that is sprinkled: sitto'; thus the other examples should be cited.

[11] Tarādīhi iṇṇo.

583

Tara icc evaṃ ādīhi dhātūhi tassa tappaccayassa iṇṇādeso hoti anto ca no hoti. Tiṇṇo'haṃ tāreyyaṃ; uttiṇṇo; sampuṇṇo; paripuṇṇo; tudatī ti tuṇṇo; pariṇiṇṇo; ākiṇṇo.

(11) After the roots beginning with tara, iṇṇa is the substitute.

The suffix used after the roots beginning with tara is changed into iṇṇa and the ending of the root is elided. Thus: 'tiṇṇo'haṃ tāreyyaṃ' 'uttiṇṇo' 'sampuṇṇo' 'paripuṇṇo' 'one who pierces: tuṇṇo' 'pariṇiṇṇo' 'ākiṇṇo'.

[12] Bhidadito inn'anna-iṇā vā.

584

Bhida icc evaṃ ādīhi dhātūhi parassa takārappaccayassa inna-anna-iṇādesā honti vā anto ca no hoti. Bhinno; sambhinno; chinno; ucchinno; dinno; nisinno; channo; suchanno; acchanno; khinno; runno; khīṇā jāti.

Vā ti kim atthaṃ? Bhijjati ti bhitti.

(12) After the roots beginning with bhida optional substitutes are inna, anna and īṇā.

The suffix ta used after the roots bhida etc. is changed into inna, anna and īṇā and the ending of the roots optionally elided. Thus: 'bhinno' 'sambhinno' 'chinno' 'ucchinno' 'dinno' 'nisinno' 'channo' 'suchanno' 'acchanno' 'khinno' 'runno' 'khiṇā jāti'. Why optionally?: For, in the following example this substitute is not found: 'that which breaks: bhitti'.

[13] Susa-paca-sakato kka- kkhā ca. 585

Susa-paca-saka icc etehi dhātūhi tappaccayassa kkhā-kkādesā honti anto ca byañjano no hoti. Sussati ti sukkho kaṭṭho; paccati ti pakkaṃ phalaṃ; sakkomī ti sakko'haṃ<sup>4</sup>.

(13) And after the roots susa, paca and saka the substitutes are kkhā and kka.

The suffix ta used after the roots susa, paca and saka is changed into kkhā and kka and the final consonant is elided. Therefore: 'the wood-log which becomes dry: sukkho' 'the fruit which is ripe : pakkaṃ' 'I am able: sakko'haṃ'.

[14] Pakkamādihi nto ca. 586

Pakkama icc evam ādihi dhātūhi tappaccayassa nta-ādeso hoti dhātv anto ca no hoti. Pakkanto; vibbhanto; saṅkanto; khanto; santo; danto; vanto. Casaddaggahaṇena kim atthaṃ? Teh'eva dhātūhi

tippaccayassa nti-ādeso hoti anto ca no hoti: kamanam: kanti; khamanam: khanti; evaṃ sabbattha.

(14) And after the roots beginning with pakkama the substitute is nta.

The suffix ta used after the roots pakkama etc. is changed into nta and the ending of the roots is elided. Thus: 'pakkanto' 'vibbhanto' 'saṅkanto' 'khanto' 'santo' 'danto' 'vanto'. What is the implication of the word ca?: The suffix ti used after those roots is changed into nti and the ending of the roots is elided, for example 'walking : kanti' 'forgiveness: khanti'; thus other expressions also should be explained.

[15] Janādīnaṃ ā timhi ca. 587

Jana icc evaṃ ādīnaṃ dhātūnaṃ antassa byañjanassa āttaṃ hoti tappaccaye timhi ca. Ajanī ti jāto; jananaṃ: jāti. Timhī ti kim atthaṃ? Āññasmim paccaye ākāranivattanatthaṃ. Janitūnā ti janitvā; janatī ti janitā; janituṃ; janitabbaṃ; icc evaṃ ādi.

(15) And when the suffix ti follows, (the final) of the roots beginning with jana is changed into ā.

The final of the roots beginning with jana followed by the suffixes ta and ti, becomes ā. Thus: 'one who was born: jāto' 'producing: jāti'. Why the suffix ti?: For, elsewhere this change is not found. For example 'having been born: janitvā' 'one who causes somebody to be born: janitā' 'janituṃ' 'janitabbaṃ' and so on.

[16] Gama-khana-hana-ramādīnaṃ anto. 588

Gama- khana- hana- rama icc evaṃ ādīnaṃ dhātūnaṃ  
 anto byañjano no hoti vā tappaccaye timhi ca. Gacchatī  
 ti gato; sundaraṃ nibbānaṃ gacchatī ti sugato;  
 sundarena pakārena gantabbā ti sugati; khaniyate ti  
 khatam; khananaṃ: khati; upagantvā haniyate tan ti  
 upahatam; upahananaṃ : upahati; samagge kamme ramatī  
 ti samaggarati; abhirato; abhirati; maññatī ti mato;  
 mati. Vā ti kim attham? Rammātī ti rammato; rammanaṃ:  
 rammati; icc evaṃ ādi.

(16) The final of the roots beginning with gama, khana, hana and rama (is optionally elided).

When the suffixes ta and ti follow, the final of the roots beginning with gama, khana, hana and rama is optionally elided. Thus: 'one who goes: gato' 'one who goes to the good nibbāna: sugato' 'that should be reached in a good manner: sugati' 'that which is dug: khatam' 'digging: khati' 'that is injured after approaching: upahatam' 'injury: upahati' 'one who delights in the harmonious action: samaggarati' 'abhirato' 'abhirati' 'that is thought over: mato' 'mati'. Why optionally? : For, in the following example this loss is not found: 'one who delights: rammato' 'pleasure: rammati' and so on.

[17] Rakāro ca. 589

Rakāro ca dhātūnaṃ antabhūto no hoti tappaccaye timhi ca. Pakārena kariyate ti pakato padattho; pakā-

rena karaṇaṃ: pakati; visesena saratī ti visato;  
visesena saraṇaṃ: visati.

(17) And ra (is elided).

And when the suffix ta and ti follow, ra being final part of roots is elided. For example 'interpretation of a word is made in a different way: pakato' 'doing in a (particular) way: pakati' 'one who remembers (moves?) specifically: visato' 'remembering (moving or resorting?) in a specific way: visati'.

[18] Ṭhā-pānaṃ i-ī ca.

590

Ṭhā - pā icc etesaṃ dhātūnaṃ antassākārassa ikāra-  
īkāraḍesaṃ honti tappaccaye timhi ca. Yatra ṭhito; atra  
ṭhito; ṭhānaṃ: ṭhiti; yāguṃ pītassa bhikkhuno; pīto;  
pīti.

(18) And (final part) of roots ṭhā and pā is changed into i and ī.

And when the suffixes ta and ti follow, ā being final part of roots ṭhā and pā is changed into i and ī. Therefore: 'yatra ṭhito' 'atra ṭhito' 'standing: ṭhiti' 'a monk was drinking a rice-milk' 'pīto' 'pīti'.

[19] Hantehi ho hassa lo vā adaha-nahānaṃ. 591

Hakāra icc evam antehi dhātūhi tappaccayassa hakā-  
rādeso hoti hassa dhātv antassa lo hoti vā adaha-  
nahānaṃ. Āruhati ti ārūḥho; agahi ti gāḥho vā; avudhi  
ti bāḥho; muyhati ti mūḥho.

Adaha-nahānaṃ iti kim atthaṃ? Dahiyitthā ti  
daddho vanasaṇḍo; saṃsutṭhu nahiyitthā ti sannaddho.

Iti kibbidhānakappe tatiyo kaṇḍo.

(19) After roots ending in ha (the substitute is) ha  
and ha being final part of the roots other than the  
roots daha and naha optionally becomes la.

The suffix ta used after the roots ending in ha is  
changed into ha and ha being final part of the roots  
other than the roots daha and naha optionally becomes  
la. Thus: 'one who ascends: āruḷho' 'one who (takes)  
or has taken: gāḷho' 'one who has prospered: bāḷho'  
'one who is confused: mūḷho'. Why other than the roots  
daha and naha?: For, to the following examples this  
rule is not applicable: 'the dense jungle has been  
burned: daddho' 'that has been fastened well:  
sannaddho'.

Here ends the third section in the chapter on the  
kibbidhāna.

## Notes VII. 3

In the third kaṇḍa Kaccāyana has composed 19 rules. In the rule 574 he uses the word ca which may indicate addition to the nipāta. However, the vutti understands it to include some other substitutes. In the rule 578 he uses the word ca to cancel the word vā, however, it is not explained in the vutti. But in the rule 579 the word ca is understood for takārapaccayassa as it is also in the preceding rule according to the vutti. On the other hand, Kaccāyana uses the word ca in the rule 580 to indicate additional grammatical operation. In the rule 582 the word ca represents the word vā occurring in the preceding rule. In the rule 585 the word ca indicates additional operation as also in the rule 586 and 587. In rule 589 the word ca indicates two operations according to the vutti. Similarly it is explained in the rule 590 also according to the vutti.

Rule 1: All the versions read paccayādanīṭṭhā for paccayāniddiṭṭhā. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T read anīṭṭhaṅgata<sup>1</sup> for aniddiṭṭhā gata and ekā after ekassa for eko. Bārasaṃ should be read as bārasa. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> add dasassa ca vīsaṃ (B<sub>1</sub> adds ca after vīsaṃ) hoti after bā hoti; vīsati ca should be corrected to vīsaṃ<sup>~</sup> ca as shown in all the versions. Soḷasaṃ should be read as soḷasa.

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1. Nyp also reads anīṭṭhaṅgata.

Cha should be joined with āyatanamhi as shown in all the versions. S<sub>1</sub>, S<sub>2</sub> read saḷāyatanāni for saḷāyatanam. B<sub>1</sub>, S<sub>2</sub> add ajju after ajja, T adds it after asmiṃ kāle vā which B<sub>1</sub> omits. S<sub>2</sub> adds sajja before sajju. S<sub>1</sub> adds samānasmim vā after sajju. B<sub>1</sub>, S<sub>2</sub> add aparajja before aparajju. Pubbāca should be separated as pubbā ca. T adds āgantukabhattam after kaṭṭhinadussam and rūpasannā after dhaññarāsi. S<sub>2</sub> adds gaggavo before bhaggavo. B<sub>1</sub> reads kāleyyo for koleyyo. Vacaniyo and vacaniyā should be read as vacaniyo and vacaniyā. Ānattiyam should be corrected to ānattiyam. B<sub>1</sub> reads nata-, S<sub>1</sub>, S<sub>2</sub>, T nata- for nati-.

"soḷasa": occurs in paṭṭis II 202, 8-9 as quoted under V. 33. "saḷāyatanam": occurs in Vin I 1, 11 as quoted under I. 4. 6. "ajja": occurs in Vin III 16, 15 as follows:- "katam me ajja bhattakiccam". "bhūmigato": occurs in S I 102, 7-9 as quoted under IV. 12. "sallaviddho": occurs in Nidd I 3, 22-25 as quoted under IV. 12. "kaṭṭhinadussam": occurs in Vin I 254, 14-15 as quoted under IV.1. "vāsiṭṭho": occurs in D III 80, 9-11 as quoted under IV. 2. "bhāradvājo": occurs in D I 239, 7-9 as quoted under V.1. "bhaggavo": occurs in M II 52, 7-9 as quoted under V.5. "paṇḍavo": occurs in Ja II 98, 20-21 as quoted under V.5. "evam assa vacaniyo": occurs in Vin III 172, 33-34 as quoted under I. 4.12. "evam assu vacaniyā": occurs in Vin III 175, 19-20 as follows: - "te bhikkhū bhikkhūhi evam assa vacaniyā".



"gacchāhi": occurs in Vin I 177, 3-4 as quoted under VI.3.21. "ghātakō": occurs in M I 58, 1-3 as follows:-  
 "seyyathā pi bhikkhave dakkho goghātakō vā goghātakantevāsī vā gāviṃ vadhitvā cātummahāpathe bilaso paṭivibhajitvā nisinno assa". "naccam": occurs in Vin IV 267, 18-19 as quoted under VII. 2.7.

Rule 2: T adds anusāsayitthā ti anusitṭho (one who has been taught: anusitṭho) after mayā. Kiccakārassa should be corrected to kicca - takārassa as shown in all the versions.

"anusitṭho so mayā": occurs in Vin I 45, 1-2 as follows:- "anusitṭho so mayā, yadi saṅghassa pattakallam, itthannāmo āgaccheyya". "diṭṭham": occurs in Ja III 186, 3-4 as follows:-

"na me sutam vā diṭṭham vā bhāsantiṃ mānusiṃ migiṃ tvaṃ ca bhadde sukhi hohi eso c'āpi mahāmigo".

"daṭṭhabbam": occurs in A III 12, 1-2 as follows:-

"kattha ca bhikkhave saddhābalaṃ daṭṭhabbam".

Rule 3: B<sub>1</sub>, T read bhanja for bhañja. T reads tusayitthā, S<sub>1</sub>, S<sub>2</sub>: tussayitthā for tusitthā. B<sub>1</sub>, T read ahinā daṭṭho naro (T adds daṃsayitthā ti daṭṭho after naro) for daṃsiyate daṭṭho, ahinā daṃsiyitthā ti daṭṭho vā. B<sub>1</sub>, T read mayā puṭṭho (T adds pucchayitthā ti puṭṭho after puṭṭho) for pucchiyate puṭṭho, pucchiyitthā ti puṭṭho vā. T adds pakārena bhañjayitthā ti pabhaṭṭho (that which has been broken in different ways: pabhaṭṭho) B<sub>1</sub>: pabhaṭṭho in the vutti. Sa should be corrected to sam. S<sub>1</sub> reads sajjiyittha for

samavāyittha. S<sub>1</sub>, S<sub>2</sub> read sissiyittha for saññiyati, but T reads visesena samavāyittha so'ti vissattho (that which has been prepared specially: vissattho) for visesena saññiyatī ti visiṭṭho.

"tuṭṭho": occurs in Vin V 219, 4-5 as follows:-

"tuṭṭho ārādhako hoti tuṭṭho hoti garahiyo  
atha ko nāma so dhammo yena tuṭṭho garahiyo".

"daṭṭho" : occurs in Vin I 206, 6-7 as follows:-

"tena kho pana samayena aññataro bhikkhu ahinā daṭṭho hoti". "puṭṭho": occurs in M I 147, 30-32 as follows:-

"kinnu kho āvuso sīlavisuddhattham bhagavati brahmacariyam vusati ti puṭṭho samāno: no h'idaṃ āvuso ti vadesi". "haṭṭho" and "pahaṭṭho": occur in Vin III 14,

30-33 as follows:- "atha kho sudinno kalandakaputto anunnato'mhi kira mātāpitūhi agārasmā anagāriyam pabbajāyā'ti haṭṭho pahaṭṭho udaggo paṇinā gattāni paripunchanto vuṭṭhāsi". "yiṭṭho": occurs in Dhs 1215 as follows:- "natthi dinnam, natthi yiṭṭham, natthi hutam".

Rule 4: T, S<sub>1</sub>, S<sub>2</sub> read uttha<sup>2</sup> for uṭṭha<sup>3</sup>. S<sub>1</sub>, S<sub>2</sub> read avasī ti vuttho, T: vassam vuttho bhagavā, vassam vasati avasi vasissatī ti vuttho (the Fortunate One has dwelt in the rainy season, he dwells, has dwelt, will dwell in the rainy season: vuttho), B<sub>1</sub>: vassamvuṭṭho for vasatī ti vuṭṭho. "vassamvuṭṭho": occurs in Vin I

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2. Nyp also reads uttha.

3. Rūp also reads uṭṭha.

145, 1-2 as follows:- "atha kho āyasmā mahākassapo rā-jagahe vassaṃ vuttho yena ālavī tena pakkāmi".

Rule 5: vasa should be corrected to vassa. Vasittha should be read as either vasayittha or vasiyittha.

"vusitaṃ brahmacariyaṃ": occurs in Vin I 14, 31-32 as follows:- "khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāya". "vuṭṭho": occurs in A IV 373, 21-22 (v.l.) as follows:- "vuṭṭho me bhante sāvattthiyaṃ vassāvāso".

Rule 6: T reads buddho bhagavā, sammāsambuddho vata so bhagavā ti buddho, B<sub>1</sub>: buddho bhagavā for sabbe saṅkha-tāsaṅkhate dhamme bujjhatī ti buddho and vuddho bhikkhu, avuddhī ti vuddho B<sub>1</sub>: vuddho bhikkhu for vuḍḍhatī ti vuddho bhikkhu. Me should be added before pattacīvaraṃ as shown in all the versions. T adds dahayitthā ti daṭṭhaṃ (that has been burnt: daṭṭhaṃ) after vanaṃ.

"buddho": occurs in Vin III 1, 8-12 as quoted under I. 2. 9. "vuddho": occurs in M I 82, 26-27 as follows:- "yato ca kho ayaṃ bhavaṃ puriso jīṇo hoti vuddho mahallako addhagato vayo anuppatto". "laddhaṃ": occurs in S IV 117, 25-26 as follows:-

"aguttadvārassa bhavanti moghā

supine va laddhaṃ purisassa vittaṃ".

"daṭṭhaṃ": occurs in Vin III 196, 12-14 as follows:- "bhikkhuno cīvaraṃ kataṃ vā hoti naṭṭhaṃ vā vinaṭṭhaṃ vā dadḍhaṃ vā cīvarāsa vā upacchinna".

Rule 7: bhajato should be corrected to bhanjato as in T, B<sub>1</sub> or bhañjato as in S<sub>1</sub>, S<sub>2</sub>. S<sub>1</sub>, S<sub>2</sub> read abhañji bhañjati bhañjissatī ti bhaggo (that which is broken, breaks, will break: bhaggo) for bhañjiyitthā ti bhaggo. T reads abhañjayittha for bhañjayittha. "bhaggo": occurs in Dh 154 as quoted under VI. 3.24.

Rule 8: abhunji should be corrected to abhuñji. S<sub>1</sub>, S<sub>2</sub> read acaji cajati cajissatī ti catto, acajitthā ti vā catto (one who has given up, gives up, will give up: catto or that who is given up: catto) for cajjati ti catto. T reads cajati for cajjati. S<sub>1</sub>, S<sub>2</sub> add cha before rūpādīsu. Cd, S<sub>1</sub>, S<sub>2</sub>, T read patanti for patati. T reads rūpādīsu ārammaṇesu arañjī ti ratto (one who has found delight in the sense - objects like form etc.: ratto) for rañjati ti ratto. Cd, S<sub>1</sub>, S<sub>2</sub> read yuñjati for yujjati, T reads ayuñji. S<sub>1</sub>, S<sub>2</sub> read vivecati, T: vivici for viviccati.

"bhutto": occurs in Ja III 509, 20-21 as quoted under VII. 2.6. "bhuttāvī": occurs in Vin IV 82, 4-5 as quoted under VII. 2.6. "catto": occurs in Vin III 96, 9-11 as follows:- "paṭhamā ca jānaṃ samāpajjīṃ rāgo ca me catto vanto mutto pahīno paṭinissatṭho ukkheṭṭito samukkhēṭṭito". "satto": occurs in Nidd I 23, 3-6 as follows:-

"satto guhāyaṃ bahunābhichanno  
tiṭṭhaṃ naro mohanasmīṃ pagāḷho  
dūre vivekā hi tathāvidho so  
kāma hi loke na hi suppahāyā".

"yutto": occurs in Vin II 29, 26-27 as follows:-

"okāso codanañ c'eva sāraṇā sampayojanā  
imeh'aṭṭhaṅgehi yo yutto tajjana n'upasammati".

"vivitto": occurs in Sn 845 as follows:-

"yehi vivitto vicareyya loke  
na tāni uggayha vadeyya nāgo  
elambujam kaṇṭakam vārijam yathā  
jalena paṇkena c'anūpalittam  
evam muni santivādo agiddho  
kāme ca loke ca anūpalitto".

Rule 9: B<sub>1</sub>, T read vuttam bhagavatā, uttam vā (T adds vacayitthā ti vuttam after uttam vā) for vuccitthā ti vuttam bhagavatā; uccitthā ti uttam vā. "vuttam bhagavatā": occurs in It 1, 4-5 as follows:- "vuttam h'etaṃ bhagavatā vuttam arahatā ti me sutam".

Rule 10: T, S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub> add dhātūnam before anto. Semi-colon after ārakkhatam should be shifted after dhammo and ārakkhatam should be corrected to ārammaṇam (sense-object) which is keeping with the context. S<sub>1</sub>, S<sub>2</sub> read cittam for citto,<sup>4</sup> B<sub>1</sub> reads catto. T reads lepayitthā for lippati. T reads sam suṭṭhu tāpayitthā ti santatto (the iron has been heated perfectly: santatto) for santappatī ti santatto ayo. S<sub>1</sub> adds ucatī ti utto S<sub>2</sub>: uccatī ti utto, T: uccayitthā ti utto, B<sub>1</sub>, Cd: utto<sup>5</sup>

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4. Nyp also reads citto.

5. Nyp also reads utto.

after āditto. T reads viveceti, S<sub>1</sub>, S<sub>2</sub>: vecati for viviccati. T reads siñcayittha for siñcati.

"sugutto": occurs in Vin V 133, 5 as follows:-  
 "attano sīlakkhandho sugutto hoti surakkhito". "catto":  
 occurs in Vin III 96, 9-11 as quoted under VII. 3.8.  
 "vicitto": occurs in Sn 845 as quoted under VII. 3.8.  
 Rule 11: B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> add byañjano before no. S<sub>1</sub>, S<sub>2</sub> add  
 atari tarati tarissatī ti tiṇṇo (one who has crossed,  
 crosses, will cross: tiṇṇo) before tiṇṇo' haṃ tāreyyaṃ  
 but T adds taramī ti tiṇṇo (I cross: tiṇṇo) after it;  
 B<sub>1</sub> reads taratī ti tiṇṇo for tiṇṇo' haṃ tāreyyaṃ. B<sub>1</sub>,  
 S<sub>1</sub>, S<sub>2</sub> read uttaratī ti, T: uddhaṃ taratī ti  
 (one who crosses up: uttiṇṇo) for uttiṇṇo. S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub>  
 read sampūratī ti sampuṇṇo, T: saṃ suṭṭhu pūretī ti  
 sampuṇṇo (that which fills perfectly: sampuṇṇo) for  
 sampuṇṇo. S<sub>1</sub>, S<sub>2</sub> read paripūratī ti paripuṇṇo, T: pari  
 samantato sabbākārena pūretī ti paripuṇṇo (that which  
 fills everywhere: paripuṇṇo) for paripuṇṇo. B<sub>1</sub> reads  
 turati for tudati. It may be noted here that owing to  
 the word ādi the root ending with ra is included,  
 therefore the word tuṇṇo should be derived from the  
 root tura (to be in a hurry, to be quick, hasten) which  
 is supported by Rūpasiddhi<sup>6</sup>, but T, S<sub>1</sub>, S<sub>2</sub> Senart have

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6. "tura vege. Aturī ti tuṇṇaṃ, turitaṃ vā" Rūp 349,  
 14-15.

the root *tuda*<sup>7</sup> which is not keeping with the rule expected here. *B*<sub>1</sub>, *S*<sub>1</sub>, *S*<sub>2</sub> read *parijīratī ti parijīṇṇo*, *T*: *pari samantato sabbākārena jīratī ti parijīṇṇo* (that which decays everywhere: *parijīṇṇo*) for *parijīṇṇo*. *B*<sub>1</sub>, *S*<sub>1</sub>, *S*<sub>2</sub> read *ākīratī ti ākīṇṇo*, *T*: *ā bhuso kīratī ti ākīṇṇo* (that which schatters greatly: *ākīṇṇo*) for *ākīṇṇo*.

"*tiṇṇo*": occurs in *Nidd I* 20, 16-17 as quoted under *VII. 1.11*. "*parijīṇṇo*": occurs in *Ja V* 100, 7-8 as follows:-

"*sabbabhogaparijīṇṇaṃ rājānaṃ c'āpi khattiya  
nātimittā suhajjā ca na naṃ maññanti khattiyaṃ*".

"*ākīṇṇo*": occurs in *D II* 30, 16-17 as follows:- "*na kho me taṃ paṭirūpaṃ yo'haṃ ākīṇṇo viharāmi*".

Rule 12: *B*<sub>1</sub>, *S*<sub>1</sub>, *S*<sub>2</sub>, have *byañjano* before *no*. *B*<sub>1</sub>, *S*<sub>1</sub>, *S*<sub>2</sub> read *bhinditabbo ti bhinno* (that which is to be broken: *bhinno*), *T*: *bhindayittha so'ti bhinno* (that which has been broken: *bhinno*) for *bhinno*. *T* reads *saṃ suṭṭhu bhindayittha so'ti sambhinno* (that which has been broken perfectly: *sambhinno*) for *sambhinno*. *B*<sub>1</sub>, *S*<sub>1</sub>, *S*<sub>2</sub> read *chindīyatī ti chinno* (that which is being cut: *chinno*) *T*: *chindayittha so'ti chinno* (that which has been cut: *chinno*) for *chinno* and adds *saṃ suṭṭhu chindayittha so'ti sañchinno* (that which has been cut well: *sañchinno*) after *chinno*. *B*<sub>1</sub>, *S*<sub>1</sub>, *S*<sub>2</sub> read *ucchindī*  
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7. *Nyp* also reads *tuda* and remarks: "*tunṇo ti tuda = byathane timassa sampunṇo ti ettha vuttavidhānamhi kate rūpaṃ. Rassābhāvo va viseso*" *Nyp* 415, 7-8.

-yitthā ti ucchinno (that which has been broken up: ucchinno) T: uddhambhāge chindayittha so'ti ucchinno (that which has been broken up on the upper part: ucchinno) for ucchinno. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read dīyatī ti (T: dīyate ti) dinno (that which is being given: dinno) for dinno. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read nisīdatī ti (T: nisīdī ti) nisinno (one who sits (has sat): nisinno) for nisinno. S<sub>1</sub>, S<sub>2</sub> read chādetī ti channo (one who covers: channo), T: reads chādetabbo ti channo (that which is to be covered: channo) for channo. B<sub>1</sub> reads suṭṭhu chādīyatī ti suchanno (that which is being covered well: succhanno) T: suṭṭhu chādetabbo ti succhanno (that which is to be covered well: succhanno) for suchanno. T reads ativiya chādetabbo ti āchanno (that which is to be covered excessively: āchanno) for acchanno. B<sub>1</sub> reads khidatī ti khinno, T: khidati uttāsati ti khinno (one who fears: khinno) S<sub>1</sub>, S<sub>2</sub>: khedaṃ pāpuṇatī ti khinno (one who reaches the tiredness: khinno) for khinno. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read rodātī ti runno (one who weeps: runno); T: rundhitabbo ti runno<sup>8</sup> (that which is to be prevented: runno) for runno. However, according to B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> runno should be read as ruṇṇo<sup>9</sup> as in Saddanīti. S<sub>1</sub>, S<sub>2</sub> add khīyati vayaṃ pāpuṇatī ti (that which

8. "runno ti rudha = āvaraṇe timassa vuttanayena kammani tapaccayaṃ katvā ..." Nyp 416, 4-5.

9. "rudi = assuvimocane. Ruṇṇo, paralopo" Rūp 357, 2; see also PED s.v. ruṇṇa.



reaches the loss) before khīṇā, T reads khīyatī ti khīṇā for khīṇā jāti and bhindiyate for bhijjati.

"bhinno": occurs in Ps II 73, 32-33 as follows:-  
 "evam ayam pi rājā devadattena bhinno, tasmā evam akāsi". "dinno": occurs in Dh 338 as follows:-

"yathāpi mūle anupaddave daḥhe  
 chinno pi rukkho punar eva ruhati  
 evaṃ pi taṇhānusaye anūhate  
 nibbattati dukkham idaṃ punappunaṃ".

"ucchinno": occurs in M I 139, 20-22 as follows:- "idha bhikkhave bhikkhuno avijjā pahīnā hoti ucchinna-mūlā talāvatthukatā anabhāvakatā āyatiṃ anuppādadhammā". "dinno": occurs in Vin I 121, 34-35 as follows:-  
 "dinno hoti chando". "nisinno": occurs in Ja V 4, 13-14 as follows:-

"akkhātan te mayā sabbaṃ yasmā upavasam ahaṃ  
 rammaṃ pati nisinno'smi puthulomāyutā puthū".

"khiṇā jāti": occurs in Vin I 14, 31-32 as quoted under VII 3.5. "bhitti": occurs in Vin I 48, 8-9 as follows:- "sace gerukaparikkamakatā bhitti kaṇṇakitā hoti".

Rule 13: T, S<sup>9</sup> read - sakādito for -sakato. Kka - kkā in the rule should be read as kkha - kkā. B<sub>1</sub>, T read icc evam ādihi for icc etehi. B<sub>1</sub> reads sukkhaṃ kaṭṭhaṃ<sup>10</sup> for sukkho<sup>11</sup> kaṭṭho. B<sub>1</sub> reads sakati samattheti, pūjeti

10. Sadd reads the same.

11. Nyp and Rūp also read sukkho.

ti vā sakko,<sup>12</sup> sujampati (sujampati, who is able(?) or honoured (?) : sakko) T: samattheti ti sakko; S<sub>1</sub>, S<sub>2</sub> : sakkunāti ti sakko, sakko'ham for sakkomī ti sakko'ham.<sup>13</sup>

"sukkhāṃ kaṭṭhāṃ": occurs in M I 242, 1-3 as follows:- "seyyathāpi aggivessana sukkhāṃ kaṭṭhāṃ koḷāpaṃ ārakā udakā thale nikkhittāṃ". "pakkaṃ": occurs in Ja II 435, 16-17 as follows:-

"tassa dohaḷinī bhariyā suphassā maccham icchatī  
rañño mahānase pakkaṃ paccagghāṃ rājabhojanaṃ".

"sakko": occurs in S I 216, 11-12 as follows:- "atha kho bhikkhave sakko devānam indo suvīraṃ devaputtam āmantesi".

Rule 14: nta in the vutti should be corrected to nto. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T read pakkamatī ti pakkanto (one who goes away: pakkanto) for pakkanto. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T read vibbhamatī ti vibbhanto (one who goes astray: vibbhanto) for vibbhanto. S<sub>1</sub>, S<sub>2</sub> read saṅkamati ti saṅkanto, T: saṃ suṭṭhu kamati ti saṅkanto (one who steps well: saṅkanto) for saṅkanto. T reads khanatī ti khanto (one who digs: khanto) for khanto; sameti ti santo (one who is calm: santo) for santo; dameti ti

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12. "sakko ti saka = sāmatthe, saka = pūjāyam iti dvinnam aññatarassa vuttanayena kattari tapaccayaṃ katvā ... " Nyp 416, 24-25.

13. Sadd also reads sakko'ham.

danto (one who subdues: danto) for danto and vamatī ti vanto (one who vomits: vanto) for vanto. All the versions read tappaccayassa<sup>14</sup> for tippacayassa.<sup>15</sup> T reads kantanaṃ for kamaṇaṃ.

"pakkanto": occurs in Vin I 80, 19-21 as follows:-  
 "kiṃ nu kho ānanda tathāgato ogaṇena bhikkhusaṅghena dakkhiṇāgiriṃ cārikaṃ pakkanto". "vibbhanto": occurs in Ud 37, 30-32 as follows:- "uddhataṃ honti umalā capalā mukharā vikiṇṇavācā muṭṭhassatino asampajānā vibbhantacittā pakkatindriyā". "saṅkanto": occurs in Vin I 70, 18-19 as follows:- "puna ca paraṃ bhikkhave ānnatitthiyā pubbo yassa titthāyatanaṃ saṅkanto hoti".  
 "santo": occurs in A I 133, 8-11 as follows:-

"saṅkhāya lokasmiṃ paroparāṇi  
 yass'īñjitaṃ n'atthi kuhiñci loke  
 santo vidhūmo anigho nirāso  
 atāri so jātijaran ti brūmi".

"danto": occurs in Vin I 38, 15-16 as follows:-

"danto dantehi saha purāṇajatiḷehi  
 vippamutto vippamuttehi  
 saṅgīnikkhasuvaṇṇo rājagahaṃ pāvīsi bhagavā".

"khanti": occurs in Dhs 1341 as follows:- "yā khantī khamanatā adhivāsanatā acaṇḍikkaṃ anasuro po attamanatā cittassa, ayaṃ vuccati khantī".

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14. Nyp also reads tappaccayassa.

15. Rūp 350, 7-8 reads "casaddena tippaccayassa nti ca hoti".

Rule 15: S<sub>1</sub> reads jāyati, S<sub>2</sub>: janayati, T: janeti for janati.

"jāto": occurs in A I 106, 23-24 as follows:-  
 "yasmim bhikkhave padese rājā khattiyo muddhāvasitto jāto hoti". "jāti": occurs in Vin IV 6, 9 as follows:-  
 "jāti nāma, dve jātiyo, hīnañ ca jāti ukkaṭṭhā ca jāti".

Rule 16: B<sub>1</sub>, S<sub>2</sub> read sundaram nibbānam (S<sub>2</sub>: t̄hānam) gacchatī ti sugati, S<sub>1</sub>: sundaram gamanam: sugati (good going: sugati) for sundarena pakarena gantabbā ti sugati, T reads the same as Senart but T reads ākarena for pakarena. S<sub>1</sub> reads khaññati S<sub>2</sub>: khañ ti for khaṇanam. S<sub>1</sub> reads upaḥaññatī ti, S<sub>2</sub>: upahantī ti for upahanam. T, S<sub>1</sub>, S<sub>2</sub> have samaggarato before samaggarati. T reads samagge kamme ramanam: samaggarati (delight in the harmonious action: samaggarati) for samaggarati; B<sub>1</sub> reads rato and rati<sup>16</sup> for samaggarato; samaggarati; abhirato and abhirati. T reads abhi ā bhuso ramatī ti abhirato (one who delights very much: abhirato) for abhirato and abhi ā bhuso ramanam: abhirati (delight greatly: abhirati) for abhirati. T reads maññanam: mati (knowing: mati) for mati. S<sub>1</sub>, S<sub>2</sub>, Cd add maratī ti mato<sup>17</sup> (one who dies: mato) and

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16. Nyp also records the same.

17. "mato ti mana = ñāṇe, mara = paṇacāge ti dvinnam aññatarassa rūpam" Nyp 418, 30-419, 1.

cd, S<sub>2</sub>: ramatī ti rato (one who takes delight in: rato)  
 (Cd adds rati after rato) after mato. S<sub>2</sub>: reads ramito  
 for ramato. Rammatī ti rammato, rammanam: rammati  
 should be read as ramatī ti ramato; ramaṇam: ramati.

"sugato": occurs in Vin III 1, 12-15 as quoted  
 under I. 2.9. "sugati": occurs in Vin IV 9, 18 as  
 follows:- "n'atthi tuyham sugati". "khataṃ" and  
 "upahataṃ": occur in A I 89, 4-6 as follows:- "dvihi  
 bhikkhave dhammehi samannāgato bālo avyatto asappuriso  
 khataṃ upahataṃ attānaṃ pariharati sāvajjo ca hoti  
 sānuvajjo viññūnaṃ bahuṃ ca apuññaṃ pasavati". "rato":  
 occurs in Ja III 529, 10-14 as follows:-

"tvaṃ ca eko bhariyā ca te piyā  
 samuggapakkhittanikiṇṇamantare  
 sā rakkhitā kucchigatā va te sadā  
 vāyussa puttena sahā tahiṃ ratā".

"rati": occurs in Ja III 396, 5-7 as follows:-

"rajju vālabhānī c'esā yā gehe vasato rati  
 etam pi chetvāna vajanti dhīrā  
 anapekkhino kāmasukhaṃ pahāya".

"mato": occurs in Dhp - a I 6, 2 as follows:- "tvam  
 mam'eva putto mato ti sallakkhesi". "mati": occurs in  
 Ja IV 494, 3-6 as quoted under VI. 1.4. "ramati":  
 occurs in Dhp 116 as quoted under III. 25.

Rule 17: B<sub>1</sub> reads paṭhamam kariyatī ti pakati (that is  
 being done first: pakati) S<sub>1</sub>, S<sub>2</sub>: pakārena kariyate ti  
 pakati for pakārena karaṇam: pakati. B<sub>1</sub> reads visarī-  
 yatī ti visato (that is being remembered specially:

visato) for visesena saratī ti visato. "pakati": occurs in D I 168, 16-17 as follows:- "pakati kho esā kassapa lokasmiṃ dukkaraṃ sāmāṇṇaṃ dukkaraṃ brahmaṇṇaṃ ti".

Rule 18: T adds aṭṭhāsī ti ṭhito (one who stood: ṭhito) after ṭhito. S<sub>2</sub> reads pivī, pivati, pivissatī ti pīto (one who has drunk, drinks, will drink: pīto) T: pivatī ti pīto for pīto and pivanaṃ: pīti (drinking: pīti) for pīti.

"yatra ṭhito": occurs in Dh 127 (v.l.) as follows:-

"na antalikkhe na samuddamajjhe  
na pabbatānaṃ vivaraṃ pavissa  
na vijjatī so jagatippadeso  
yatraṭṭhito mūnceyya pāpakamma".

"ṭhiti": occurs in Nidd I 117, 6-8 as follows:-

"jīvitānaṃ ti āyu ṭhiti yapaṇā yapaṇā iriyaṇā vattanaṃ pāṇānaṃ jīvitānaṃ jīvitindriyaṃ". "pīto": occurs in Ps I 208, 28-29 as follows:- "tathā hi ekapattapūraṃ pi yāguṃ pīto muhuttaṃ'eva jigacchito hoti".

Rule 19: S<sub>2</sub>, B<sub>1</sub>, T read ḷo for lo. B<sub>1</sub> reads āruhittha, T: ārūhi for āruhati. S<sub>1</sub>, S<sub>2</sub> read agāhī ti gāḷho, gāhatī ti gāḷho vā for agāhī ti gāḷho vā, T reads agaṇhi for agahi. S<sub>1</sub>, S<sub>2</sub> read bahati vuddhiṃ pāpuṇatī ti bāḷho (one who reaches the prosperity: bāḷho) for avuddhī ti bāḷho. T reads avuddhi for avuddhi. T reads amuḷhi, S<sub>1</sub>, S<sub>2</sub>: muhati for muyhati. B<sub>1</sub> reads dayhati for dahiyittha. B<sub>1</sub>, S<sub>1</sub> read nayhati for nahiyittha. Saṃsuṭṭhu should be separated as saṃ

suṭṭhu.

"āruḷho": occurs in Ap 366, 15-17 as follows:-

"āruḷhā gāmaṇīyehi tomaraṅkusapāṇihi  
sāyapāto upaṭṭhānam āgamissant'imaṃ naraṃ  
tehi nāgehi parivuto ramissati ayaṃ nara".

"gāḷho": occurs in Nidd I 23, 3-6 as quoted under

VII. 3.8. "bāḷho": occurs in M III 259, 6-7 as follows:- "na me bhante sārīputta khamanīyaṃ na yāpanīyaṃ; bāḷhā me dukkhā vedanā abhikkamanti no paṭikkamanti". "mūḷho": occurs in It 84, 25-26 as follows:-

"mūḷho atthaṃ na jānāti  
mūḷho dhammaṃ na passati  
andhaṃ tamaṃ tadā hoti  
yaṃ moho saḥate naraṃ".

"daḍḍho": occurs in Nidd I 53, 26-28 as follows:- "ya-ss'eso gedho pahīno samucchinno vūpasanto paṭipassaddho abhabbuppattiko ñāṇagginaṃ daḍḍho". "sannaddho": occurs in Dhp 387 as follows:-

"divā tapati ādicco rattim ābhāti candimā  
sannaddho khattiyo tapati jhāyī tapati brāhmaṇo  
atha sabbam aho rattim buddho tapati tejasā".

[1] Namhi rañjassa jo bhāva-karaṇesu. 592

Namhi paccaye pare rañja icc etassa dhātussa antabhūtaṃ ṇjakārassa jo-ādeso hoti bhāva-karaṇesu. Rañjanaṃ: rāgo; rañjitabbhaṃ tenā ti rāgo. Bhāva-karaṇesv iti kim atthaṃ? Rañjati etthā ti raṅgo.

(1) When the suffix ṇa follows, (the final part) of the root rañja is changed into ja to denote condition and instrument.

Ñja being the final part of the root rañja, followed by the suffix ta, becomes ja to denote condition and instrument. Therefore: 'delighting: rāgo' 'that with which one should delight: rāgo'. Why 'condition and instrument?': For, in the following example this change is not found: 'that in which something is dyed: raṅgo'.

[2] Hanaṃsa ghāto. 593

Hana icc etassa dhātussa sabbass'eva ghātādeso hoti namhi paccaye pare. Upahanatī ti upaghāto; gavo hanatī ti goghātako.

(2) The whole of the root hana is changed into ghāta.

The whole of the root hana, followed by the suffix ṇa, becomes ghāta. Therefore: 'one destroys: upaghāto' 'one who kills the cows: goghātako'.

[3] Vadho vā sabbattha. 594

Hana icc etassa dhātussa sabbass'eva vadhādeso hoti vā sabbatṭhānesu. Hanatī ti vadho, vadhako; ahaṃsi avadhi ahaṇi vā.



(3) Optionally is changed into vadha in all places.

The whole of the root hana optionally becomes vadha in all places. Thus: 'one who kills: vadho, vadhako' 'one has killed: avadhi or ahani'.

[4] Ākārantānaṃ āyo. 595

Ākārantānaṃ dhātūnaṃ antasarassa āya-ādeso hoti ṇamhi paccaye pare. Dānaṃ dadāti ti dāyako; dānaṃ dadāti sīlenā ti dānadāyī; majjadāyī; nagarayāyī.

(4) For the roots ending in ā the substitute is āya.

The final of the roots ending in ā, followed by the suffix ṇa, becomes āya. For example 'one who gives gift: dāyako' 'one who gives gift by habit: dānadāyī' 'majjadāyī' 'nagarayāyī'.

[5] Pura-saṃ-up-parihi karotissa kha-kharā vā  
tappaccayesu ca. 596

Pura - saṃ - upa - pari icc etehi upasagganipā-tehi parassa karotissa dhātussa kha-kharādesā honti vā tappaccayesu ca ṇamhi ca. Purato kariyittha so'ti purakkhato; paccayehi saṅgamma kariyittha so'ti saṅkhato; upagantvā kariyitthā ti upakkhato; parikkhāro; saṅkhāro; upagantvā karotī ti upakāro vā.

(5) And when the suffixes ta (and ṇa) follow, the root kara used after pura, saṃ, upa and pari is optionally changed into kha or khara.

The root kara used after pura, saṃ, upa and pari, followed by the suffix ta and ṇa, becomes kha or khara.

Thus: 'he who has put in front: purakkhato' 'that has been made after uniting with causes: saṅkhato' 'that has been done by approaching: upakkhato' 'parikkhāro' 'saṅkhāro' or 'one does after approaching: upakāro'.

[6] Tave-tūnādīsu kā.

597

Tave-tūna icc evam ādīsu paccayesu karotissa dhātussa kādeso hoti vā. Kātave; kātum karaṇaṃ kattum vā; karaṇaṃ kātūna, karaṇaṃ kattūna vā.

(6) When the suffixes beginning with tave and tūna follow, the substitute is kā.

The root kara, followed by the suffixes beginning with tave and tūna, optionally becomes kā. Thus: 'kātave' 'kātum', or 'karaṇaṃ kattum' 'karaṇaṃ kātūna' or 'karaṇaṃ kattūna'.

[7] Gama-khanādīnaṃ tum-tabbādīsu na.

598

Gama-khana-hana icc evam ādīnaṃ dhātūnaṃ antassa nakāro hoti vā tum-tabbādīsu paccayesu. Gamaṇaṃ: gantum; gamaṇaṃ: gamitum; gamaniyyan ti gantabbaṃ; khantum, khanitum; khantabbaṃ, khanitabbaṃ; hantum, hanitum; hantabbaṃ, hanitabbaṃ; mantum, manitum; mantabbaṃ, manitabbaṃ. Ādiggahaṇaṃ tūnaggahaṇatthaṃ. Gantūna; khantūna; hantūna; mantūna.

(7) When the suffixes tum and tabba etc. follow, (the final) of the roots beginning with gama, khana is changed into na.

The final of the roots beginning with gama, khana and hana, followed by the suffixes tum and tabba etc. is optionally changed into na. Thus: 'going: gantum'

'going: gamitum' 'that should be gone: gantabbam'  
 'khantum, khanitum' 'khantabbam, khanitabbam' 'hantum,  
 hanitum' 'hantabbam' 'hanitabbam' 'mantum, manitum'  
 'mantabbam, manitabbam'. By the force of ādi (etc.)  
 the suffix tūna is also used. For example 'gantūna'  
 'khantūna' 'hantūna' 'mantūna'.

[8] Sabbehi tūnādīnaṃ yo.

599

Sabbehi dhātūhi tūnādīnaṃ paccayānaṃ yakārādeso  
 hoti vā. Abhivandīya, abhivanditvā; ohāya, ohitvā;  
 upanīya, upanetvā; passiya, passitvā; uddissa,  
 uddistvā; ādāya, ādiyitvā.

(8) The suffixes beginning with tūna used after all  
 roots are changed into ya.

The suffixes beginning with tūna used after all  
 roots optionally become ya. For example 'abhivandīya,  
 abhivanditvā' 'ohāya, ohitvā' 'upanīya, upanetvā'  
 'passiya, passitvā' 'uddissa, uddisitvā' 'ādāya,  
 ādiyitvā'.

[9] Ca-nantehi raccaṃ.

600

Cakāra-nakārantehi dhātūhi tūnādīnaṃ paccayānaṃ  
 raccādeso hoti vā. Vivicca; āhacca; upahacca; hantvā.

(9) After the roots ending in ca and na, the substitute  
 is racca.

The suffixes beginning with tūna used after the  
 roots ending in ca and na optionally become racca. For  
 example 'vivicca' 'āhacca' 'upahacca' 'hantvā'.

[10] Disā svāna-svāntalopo ca.

601

Disa icc etāya dhātuyā tūnādīnaṃ paccayānaṃ svāna-svā-ādesā honti antalopo ca. Disvāna; disvā.

(10) After the root disa the substitutes are svāna and svā and the final part of the root is also elided.

The suffixes beginning with tūna used after the root disa become svāna and svā and the final part of the root is also elided. Therefore: 'disvāna' 'disvā'.

[11] Ma-ha-da-bhehi mma-yha-jja-bbha-ddhā ca. 602

Ma-ha-da-bha icc evam antehi dhātūhi tūnādīnaṃ paccayānaṃ mma-yha-jja-bbha-ddhādesā honti vā antalopo ca. Āgamma, āgantvā; okkamma, okkamitvā; paggayha, paggaṇhitvā; uppajja, uppajjitvā; ārabha, ārabhitvā; āraddha, ārādhitvā.

(11) And after the roots ending in ma, ha, da, bha the substitutes are mma, yha, bbha and ddha.

The suffixes beginning with tūna etc. used after the roots ending in ma, ha, da, bha optionally become mma, yha, bbha and ddha and the final part of the root is also elided. For example 'āgamma, āgantvā' 'okkamma, okkamitvā' 'paggayha, paggaṇhitvā' 'uppajja, uppajjitvā' 'ārabha, ārabhitvā' 'āraddha, ārādhitvā'.

[12] Taddhita-samāsa-kitakā nāmaṃ vātave-tūnādīsu ca.

603

Taddhita-samāsa-kitaka icc evam antā saddā nāmaṃ va daṭṭhabbā tave-tūna-tvāna-tvādippaccaye vajjitvā.

Vāsiṭṭho; patto dhammo yena so pattadhammo; kumbhakāro.

(12) And the words namely, taddhita, samāsa and kitaka except those ending in the suffixes tave, tūna etc. are to be regarded as nouns.

The words taddhita, samāsa and kitaka except those ending in the suffixes beginning with tave, tūna, tvāna, tvā are to be regarded as nouns. For example 'vāsiṭṭho' 'one by whom dhamma is fulfilled: pattadhammo' 'kumbhakāro'.

[13] Dumhi garu.

604

Dumhi akkhare yo pubbo so garuko va daṭṭhabbo.  
Bhitvā; jitvā; datvā.

(13) When there are two letters, the former is to be regarded as garu.

The preceding letter is to be regarded as garu when there are two. For example 'bhitvā' 'jitvā' 'datvā'.

[14] Dīgho ca.

605

Dīgho ca saro garuko va daṭṭhabbo. Āhāro; nadi; vadhū; te; dhammo; opanayiko.

(14) And the long vowel.

The long vowel is to be regarded as garu too. For example 'āhāro' 'nadi' 'vadhū' 'te' 'dhammo' 'opanayiko'.

[15] Akkharehi kāraṃ.

606

Akkharehi akkharatthehi akkharābhidheyyehi kārapaccayo hoti yoge sati. Akāro; ākāro; yakāro; sakāro;

dhakāro; makāro; bhakāro; lakāro.

(15) The suffix *kāra* is used after a sound.

The suffix *kāra* is used after a sound denoting its signification or the object signified by it. For example 'akāro' 'ākāro' 'yakāro' 'sakāro' 'dhakāro' 'makāro' 'bhakāro' 'lakāro'.

[16] Yathāgamaṃ ikāro.

607

Yathāgamaṃ sabbadhātūhi sabbappaccayesu ikārāgamo hoti. Tena kammaṃ kārīyaṃ; bhavitabbaṃ; janitabbaṃ; viditaṃ; karitvā; icchitaṃ; icchitabbaṃ; gamitabbaṃ; veditabbaṃ; bhaṇitvā; pacitvā; icc evaṃ ādi.

(16) I is augmented in accordance with usages.

When the suffixes follow, *i* is augmented to all roots in accordance with usages. For example 'tena kammaṃ kārīyaṃ' 'bhavitabbaṃ' 'janitabbaṃ' 'viditaṃ' 'karitvā' 'icchitaṃ' 'icchitabbaṃ' 'gamitabbaṃ' 'veditabbaṃ' 'bhaṇitvā' 'pacitvā' and so on.

[17] Da-dhantato yo kvaci.

608

Dakāra-dhakārantāya dhātuyā yathāgamaṃ yakāro hoti kvaci tūnādīsu paccayesu. Buddho loke uppajjitvā; dhamme bujjhitvā. Da-dhantato ti kim atthaṃ? Labhitvā. Kvaci ti kim atthaṃ? Uppādetvā.

Iti kibbidhānakappe catuttho kaṇḍo.

(17) *Ya* is sometimes augmented after the roots ending in *da* or *dha*.

When the suffixes beginning with *tūna* follow, *ya* is sometimes augmented after the roots ending in *da* or *dha* in accordance with usages. For example 'buddho

loke uppajjitvā' 'dhamme buj्jhitvā'. Why ending in da or dha?: For, in the following example this augment is not found: 'labhitvā'. Why sometimes?: For, in the following example this augment is not found: 'uppādetvā'.

Here ends the fourth section in the chapter on the kibbidhāna.

## Notes VII. 4

In the fourth kaṇḍa Kaccāyana has composed 17 rules. In the rule 596 the word ca indicates the collection of tappaccaye and ṇamhi. The word vā occurring in the rule 596 is understood up to the rule 600 which is cancelled by the word ca occurring in the rule 601. In the vutti the word ca is not explained. In the rule 602 the word ca indicates additional grammatical operation, but in the vutti it also represents the word vā. In the rule 603 the word ca extends connotation of nāma according to Rūpasiddhi.<sup>1</sup> In the rule 605 the word ca stands for garu occurring in the rule 604.

Rule 1: B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T read ranjassa, ranja and njakā-rassa for rañjassa, rañja and ñjakārassa. S<sub>1</sub> reads rañjitabbaṃ : rāgo (that which is to be delighted in: rāgo) for rañjanaṃ : rāgo. T, B<sub>1</sub>, S<sub>1</sub> read rañjati (B<sub>1</sub>: ranjanti) tenā ti for rañjitabbaṃ tenā ti rāgo. B<sub>1</sub> reads ranjatī ti, T : rañjatī ti for rañjati etthā ti.

"rāgo": occurs in Nidd I 23, 17-18 as follows:-  
 "rūpe kho rādha yo chando, yo rāgo, yā nandi, yā taṇhā". "raṅgo": occurs in Ap 4, 5-6 as follows:-

"gaṇikā lāsikā c'eva naccantu accharāgaṇā  
 nānāraṅgā padissantu pāsādassa samantato".

Rule 2: "goghātako": occurs in M I 58, 1-3 as quoted

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 1. "caggahaṇaṃ kiccappaccaya - itthippaccayantādissāpi  
 nāmabyapadesatthaṃ" Rūp 167, 16-17.



under VII. 3.1.

Rule 3: S<sub>1</sub>, S<sub>2</sub> read ahanī ti for ahaṃsi which should be corrected as in S<sub>1</sub>, S<sub>2</sub>.

"vadho": occurs in Ja VI 155, 22-23 as follows:-

"sabbesu vippamuttesu ye tattha samāgatā tadā āsum  
sabbe ekekaledḍukaṃ adamsu esa vadho khaṇḍahālassa".

"vadhako": occurs in Vin III 75, 14 as follows:-

"vadhako paṭigganḥāti". "avadhi" : occurs in Dh 3 as quoted under I. 1.11.

Rule 4: T reads ṇavuppaccaye ṇamhi ca pare for ṇamhi paccaye pare. B<sub>1</sub>, S<sub>2</sub> omit dānaṃ before dadāti, but T reads dānaṃ dadāti ti dānadāyako. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T read dānaṃ dātuṃ sīlaṃ yassā ti dānadāyī (one whose habit is to give gift: dānadāyī); majjaṃ dātuṃ sīlaṃ yassā ti majjadāyī (one whose habit is to give intoxicating drink: majjadāyī) and nagaraṃ yātuṃ sīlaṃ yassā ti nagarayāyī (one whose habit is to go to the city: nagarayāyī) for dānaṃ dadāti sīlenā ti dānadāyī; majjadāyī and nagarayāyī. T reads etassa for yassa. "dāyako": occurs in A III 39, 6 as quoted under VII. 1.4.

Rule 5: B<sub>1</sub> reads karodhātussa for dhātussa. B<sub>1</sub>, S<sub>2</sub> read pure kariyati ti for purato kariyittha so'ti. S<sub>2</sub>, Cd add samaṃ katan ti saṅkhato (that has been done well: saṅkhato) before paccayehi. B<sub>1</sub> reads sammā kariyati ti saṅkhato (that is being done perfectly: saṅkhato) for paccayehi saṅgamma kariyittha so'ti saṅkhato. T reads pari samantato kariyittha so'ti parikkhāro (that has

been done thoroughly: parikkhāro) B<sub>1</sub>: parisamantato karotī ti parikkhāro, S<sub>1</sub>, S<sub>2</sub>: pari samantato kariyati ti parikkhāro for parikkhāro. T reads saṃ ekato kariyittha so'ti saṅkhāro (that has been done individually: saṅkhāro) B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>: saṅkariyati ti saṅkhāro (that is being done together: saṅkhāro) for saṅkhāro. T reads upagantvā kariyittha so'ti upakāro (that has been done after approaching: upakāro) for upagantvā karotī ti upakāro vā.

"purakkhato": occurs in D I 50, 17-19 as follows:- "eso mahārāja bhagavā majjhimam thambham nissāya puratthābhimukho nisinno purakkhato bhikkhusaṅghassa". "saṅkhato": occurs in Dhs 1438 as follows:- "katame dhammā saṅkhata?". "upakkhato": occurs in D I 127, 10-12 (v.1.) as follows:- "tena kho pana samayena kūṭadan-tassa brāhmaṇassa mahayaṇṇo upakkhato hoti". "parikkhāro": occurs in Vin II 228, 10 as follows:- "sace upajjhāyassa parikkhāro hoti". "saṅkhāro": occurs in Yam 229, 3-4 as follows:- "tayo saṅkhārā": kāyasaṅkhāro vacīsaṅkhāro cittasaṅkhāro". "upakāro": occurs in D III 187, 2 as follows:- "upakāro mitto suhado veditabbo".

Rule 6: B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T omit karaṇam before kattum, kātuna and kattuna.

"kātake": occurs in Ja V 318, 17-19 as quoted under VI. 2.12. "kātum": occurs in Vin II 106, 25-26 as follows:- "tena kho pana samayena bhikkhū

piṭṭhiparikammaṃ kātuṃ kukkuccāyanti".

Rule 7: gama - khanādīnaṃ should be corrected to gama-khana - hanādīnaṃ. Gamaniyyaṃ should be read as gamanīyaṃ. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> add gamitabbam, T: gamanīyan ti gamitabbam after gantabbam. T reads khananīyan ti khantabbam (that which is to be dug: khantabbam) and khananīyan ti khanitabbam for khantabbam and khanitabbam; hananīyan ti hantabbam (that which is to be killed: hantabbam) and hanīyan ti hanitabbam for hantabbam and hanitabbam; mananīyan ti mantabbam (that which is to be thought: mantabbam) and mananīyan ti manitabbam for mantabbam and manitabbam.

"gantum": occurs in Vin III 120, 2-4 as follows:-  
 "na hi sakkaṃ kulitthīhi kuladhītāhi kulakumārīhi  
 kulasuṇhāhi kuladārīhi āramaṃ vā vihāraṃ vā gantum".

"hantum": occurs in Ja V 172, 21-24 as follows:-

"na me bhayaṃ anvagataṃ mahantaṃ  
 tejo na sakkaṃ mama tehi hantum  
 sataṃ ca dhammāni sukhittitāni  
 samuddavelā va duraccayāni".

"hantabbam": occurs in D II 173, 8 as follows:- "pāṇo  
 na hantabbo".

Rule 8: "ohāya": occurs in Ja V 340, 24-25 as follows:-

"kin nu t'āyaṃ diḷo hoti mutto baddham upāsasi  
 ohāya sakuṇā yanti kiṃ eko avahīyasi".

"upaniya": occurs in D I 107, 23-25 as follows:-

"atha kho so bhavaṃ gotamo amhehi pi evaṃ upaniyya  
 upaniyya avaca". "uddissa": occurs in D I 166 3-4 as

follows:- "nābhihataṃ na uddissa kaṭaṃ na nimantanaṃ sādīyati". "ādāya": occurs in Vin I 18, 4-6 as follows:- "atha kho bhagavā pubbaṅhasamayaṃ nivāsetvā pattacīvaraṃ ādāya āyasmataṃ yasena pacchāsamaṇena yena seṭṭhissa gaḥapatissa nivesanaṃ ten'upasaṅkami". "ādiyitvā": occurs in D III 130, 33-131, 1 as follows:- "puna ca paraṃ cunda idh'ekacco adinnaṃ ādiyitvā attānaṃ sukheti piṇeti".

Rule 9: B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T add vā ti kim atthaṃ? (why optionally? For, in the following example this change is not found) before hantvā, the addition is very significant, because due to the word vā, hantvā is excluded from this rule.

"vivicca": occurs in Vin III 4, 6-8 as follows:-

"so kho ahaṃ brāhmaṇa vivicc'eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja vihāsiṃ".

"āhacca": occurs in M III 139, 10-12 as follows:-

"addhā bhoṭo bhūmijassa satthā sabbesaṃ yeva puthusa-  
maṇabrahmaṇānaṃ muddhānaṃ maññe āhacca tiṭṭhati".

"upahacca": occurs in Ja V 267, 9-11 as follows:-

"upahacca manaṃ mejjho mātaṅgasmiṃ yasassine  
sapārisajjo ucchinno mejjhāraṇṇaṃ tadā ahu".

"hantvā": occurs in Ja V 308, 19-20 as follows:-

"evaṃ ce yācamānāya vacanaṃ me na kāhasi  
idāni maṃ tato hantvā khattiyānaṃ padassati".

Rule 10: "disvāna": occurs in Vin III 12, 4-5 as

quoted under I. 4.11. "disvā": occurs in Dhs 1347 as follows:- "idh'ekacco cakkhunā rūpaṃ disvā na nimittaggāhī hoti na anuvyañjanaggāhī".

Rule 11: B<sub>1</sub> reads āgamitvā for āgantvā. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read ārabhitvā for āradhitvā.

"āgamma": occurs in Vv 616 as follows:-

"dassanaṃ nābhijānāmi idaṃ paṭhamadassanaṃ  
kasmā kāyā nu āgamma nāmena bhāsase mamaṃ".

"okkamma": occurs in Ud 38, 12-14 as follows:- "atha kho bhagavā maggā okkamma yena aññataraṃ rukkhamūlaṃ ten'upasaṅkami, upasaṅkamitvā paññatte āsane nisīdi".

"paggayha": occurs in Vin III 172, 31-33 as follows:-

"yo pana bhikkhu samaggassa saṅghassa bhedāya parakkameyya bhedanasaṃvattanikaṃ vā adhikaraṇaṃ samā-dāya paggayha tiṭṭheyya". "uppajja": occurs in Bv I

67 as follows:-

"kālo deva mahāvīra uppajja mātukucchiyaṃ  
sadevakaṃ tārayanto bujjhassu amataṃ padaṃ".

"ārabbha": occurs in Vin V 54, 10-11 as follows:- "kaṃ ārabbhā ti sundarīnandaṃ bhikkhuniṃ ārabbhā".

Rule 12: S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub> add icc evamādi after kumbhakāro.

"vāsītṭho": occurs in D III 80, 9-11 as quoted under IV.2. "pattadhammo": occurs in Vin I 12, 19-22 as follows:- "atha kho āyasmā aññatakondaṇṇo diṭṭhadhammo pattadhammo viditadhammo pariyogāḷhadhammo tiṇṇavivikiccho vigatakathaṃkatho vesārajjappatto aparappaccayo satthu sāsane bhagavantaṃ etad avoca". "kumbhakāro": occurs in M II 46, 5-6 as quoted under VII. 1.1.

Rule 13: T, B<sub>1</sub> add akkharo after pubbo. B<sub>1</sub>, T read chitvā<sup>2</sup> for jitvā. T has hitvā before datvā. B<sub>1</sub>, S<sub>2</sub> add hutvā after datvā.

Rule 14: T reads ojaṭṭhamakaṃ rūpaṃ āharatī ti āhāro (that which brings the form called ojaṭṭhamakaṃ (oja = nutritive essence, aṭṭhamakaṃ = eighth): āhāro) for āhāro; yebhuyyena nadati saddaṃ karotī ti nadī (that which makes the sound mostly: nadī) for nadī; antamaso sunakham pi upagamanasīlā ti vadhū sassusassurehi hiṃsitabbā ti vā vadhū (one whose habit is to approach even the dog(?); or one who is to be hurt by mother-in-law and father-in-law: vadhū) for vadhū, sakalakkhaṇaṃ dhārentī ti dhammā (those which bear their own marks: dhammā) for te; dhammo, (B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read te dhammā) and upanaye niyutto ti opanayiko for opanayiko.

Rule 15: B<sub>1</sub>, T read kāra<sup>3</sup> for kāraṃ. S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub> read a eva akāro for akāro. B<sub>1</sub> reads ā eva ākāro for ākāro and ya eva yakāro for yakāro. T reads vakāro; makāro; thakāro; lakāro for sakāro; dhakāro; makāro; bhakāro; lakāro.

Rule 16: B<sub>1</sub>, S<sub>2</sub>, T read viditabbaṃ for viditaṃ.<sup>4</sup> S<sub>1</sub>, S<sub>2</sub> read hanitvā, T: haritvā for bhaṇitvā. T reads pacitabbaṃ for pacitvā.

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2. Nyp also reads chitvā.

3. Nyp and Rūp also read kāra.

4. Nyp also reads viditaṃ.

"bhavitabbam": occurs in Vin V 163, 17-19 as follows:- "saṅghena anumatena puggalena anuvijjakena anuvijjitukāmena saṅghagarukena bhavitabbam no puggalagarukena". "karitvā": occurs in Vv 897 as follows:-

"svāhaṃ idha pañca sikkhā karitvā  
paṭipajjitvā tathāgatassa dhamme  
dvepatham agamāsiṃ cocaramajjhe  
te maṃ tattha vadhiṃsu bhogaḥetu".

"icchitaṃ": occurs in DhP - a I 198, 3-4 as follows:-

"icchitaṃ patthitaṃ tuyhaṃ sabbam eva samijjhatu  
pūrentu sabbe saṅkappā cando paṇṇarasī yathā".

Rule 17: T, B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, Cd, S<sup>9</sup> read yakārāgamo for yakāro. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T read dhammaṃ for dhamme.

"uppajjitvā": occurs in D II 157, 8-9 as follows:-

"aniccā vata saṅkhārā uppādavayadhammino  
uppajjitvā nirujjhanti tesaṃ vūpasamo sukho".

"bujjhitaṃ": occurs in Ap 28, 23-24 as follows:-

"na h'eva tvaṃ mahāvīra dhammaṃ desesi paṇinaṃ  
samaṃ saccāni bujjhitvā kevalaṃ bodhipakkhikaṃ".

"labhitvā": occurs in Vin I 236, 22-23 as follows:-

"mamaṃ hi bhante añnatitthiyā sāvakaṃ labhitvā  
kevalakappaṃ vesāliṃ patākaṃ parihareyyuṃ".

[1] Niggahītaṃ saṃyogādi no.

609

Samyogādibhūto nakāro niggahītaṃ āpajjate. Raṅgo; bhaṅgo; saṅgo.

(1) The sound na standing initially in a conjunct becomes niggahīta.

The sound na forming the first part of a conjunct consonant is changed into niggahīta. For example 'raṅgo' 'bhaṅgo' 'saṅgo'.

[2] Sabbattha ge gī.

610

Ge icc etassa dhātussa gī-ādeso hoti sabbatṭhāne. Gītaṃ; gāyati.

(2) The root ge is changed into gī in all places.

The root ge becomes gī in all places. Therefore: 'gītaṃ' 'gāyati'.

[3] Sadassa sīdatta.

611

Sada icc etassa dhātussa sīdādeso hoti sabbatṭhāne. Nisinno; nisīdati.

(3) The root sada is changed into sīda.

The root sada becomes sīda in all places. Therefore: 'nisinno' 'nisīdati'.

[4] Yajassa sarass'i tṭhe.

612

Yaja icc etassa dhātussa sarassa ikārādeso hoti tṭhe pare. Yiṭṭho. Tṭhe ti kim atthaṃ? Yajanaṃ.

(4) When tṭha follows, the vowel of the root yaja is changed into i.

The vowel of the root yaja, followed by tṭha, becomes i. Thus: 'yiṭṭho'. Why tṭha? For, in the



following example this change is not found: 'yajanaṃ'.

[5] Ha-catutthānaṃ antānaṃ do dhe. 613

Ha-catutthānaṃ dhātv antānaṃ dādeso hoti dhe pare.  
Sannaddho; kuddho; yuddho; siddho; viddho; laddho;  
āraddho.

(5) When dha follows, ha and fourth sound of a vagga standing as ending in a root are changed into da.

Ha and fourth sound of a vagga standing as final in a root, followed by dha, become da. For example 'sannaddho' 'kuddho' 'yuddho' 'siddho' 'viddho' 'laddho' 'āraddho'.

[6] Do ḍhakāre. 614

Ha-catutthānaṃ dhātv antānaṃ ḍo-ādeso hoti ḍhakāre pare. Daḍḍho; vuḍḍho. ḍhakāre ti kim atthaṃ? Dāho.

(6) When ḍha follows, the substitute is ḍa.

Ha and fourth sound of a vagga standing as final in a root, followed by ḍha, become ḍa. For example 'daḍḍho' 'vuḍḍho. Why ḍha?: For, in the following example this change is not found: 'dāho'.

[7] Gahassa ghara ñe vā. 615

Gaha icc etassa gharādeso hoti vā ñappaccaye pare. Gharaṃ; gharāni. Vā ti kim atthaṃ? Gāho.

(7) When the suffix ña follows, the root gaha is optionally changed into ghara.

The root gaha, followed by the suffix ña, optionally becomes ghara. Therefore: 'gharaṃ' 'gharāni'. Why optionally?: For, in the following example

this substitute is not found: 'gāho'.

[8] Dahassa do laṃ.

616

Daha icc etassa dhātussa dakāro lattaṃ āpajjate vā ṇappaccaye pare. Pariḷāho. Vā ti kim atthaṃ? Paridāho.

(8) The sound da of the root daha is changed into la.

The da of the root daha, followed by the suffix ṇa, optionally becomes la. Thus: 'pariḷāho'. Why optionally?: For, in the following example this change is not found: 'paridāho'.

[9] Dhātv antassa lopo kvimhi.

617

Dhātv antassa byañjanassa lopo hoti kvimhi paccaye pare. Bhujaṅgo; urago; turago; saṅkho.

(9) When the suffix kvi follows, the final of a root is elided.

The consonant standing as final of a root followed by the suffix kvi is elided. For example 'bhujaṅgo' 'urago' 'turago' 'saṅkho'.

[10] Vidante ū.

618

Vida icc etassa dhātussa ante ūkāragamo hoti kvimhi paccaye pare. Lokavidū.

(10) The sound ū is augmented at the end of the root vida.

At the end of the root vida, ū is augmented, when the suffix kvi follows. Thus: 'lokavidū'.

[11] Na-ma-ka-rānaṃ antānaṃ niyuttatamhi.

619

Nakāra-makāra-kakāra-rakārānaṃ dhātv antānaṃ na lopo hoti ikārayutte tappaccaye pare. Hanituṃ; gamito;

añkito; sañkito; ramito; sarito; karitvā. Iyuttamhī ti kim atthaṃ? Gato; sato; kato; hato.

(11) When the suffix ta preceded by augment i follows, na, ma, ka and ra standing as final of a root are not elided.

Na, ma, ka and ra as final sounds in a root, followed by the suffix ta preceded by augment i, are not elided. For example 'hanituṃ' 'gamito' 'añkito' 'sañkito' 'ramito' 'sarito' 'karitvā'. Why preceded by augment i? For, in the following examples this loss is not found: 'gato' 'sato' kato' 'hato'.

[12] Na ka-gattaṃ ca-jā ṇvusmiṃ.

620

Cakāra-jakārā kakāra-gakārattaṃ nāpajjante ṇvuppaccaye pare. Pācako; yājako.

(12) When the suffix ṇvu follows, ca and ja are not changed into ka and ga.

Ca and ga, followed by the suffix ṇvu, do not become ka and ga. For example 'pācako' 'yājako'.

[13] Karassa ca tattaṃ tusmiṃ.

621

Kara icc etassa dhātussa ca antassa rakārassa takārattaṃ hoti tuppaccaye pare. Kattā; kattāro.

(13) And when the suffix tu follows, (ra being the final part of the root kara) is changed into ta.

Ra being the final part of the root kara, followed by the suffix tu becomes ta. Therefore: 'kattā' 'kattāro'.

[14] Tuṃ-tūna-tabbesu vā.

622

Kara icc etassa dhātussa antassa rakārassa takā-rattam̐ hoti vā tuṃ-tūna-tabbesu paresu. Kattum̐, kātum̐; kattūna, kātūna; kattabbam̐, kātabbam̐.

(14) When the suffixes tuṃ, tūna and tabba follow, option is laid down.

Ra being the final part of the root kara, followed by the suffixes tuṃ, tūna and tabba, optionally becomes ta. Thus: 'kattum̐, kātum̐' 'kattūna, kātūna' 'kattabbam̐, kātabbam̐'.

[15] Kāritam̐ viya ṇānubandho.

623

Nakārānubandho paccayo kāritam̐ viya daṭṭhabbo vā. Dāho; deho; nādo; vāho; bodho; vāro; dhāro; parikkhāro; dāyako; nāyako; lāvako; bhāvako; kāri; ghātī; dāyī. Vā ti kim atham̐? Upakkhāro.

(15) The suffixes having the indicative suffix ṇa should be treated like causals.

The suffixes having the indicative suffix ṇa are optionally regarded as causal (kārita) ones. For example 'dāho' 'deho' 'nādo' 'vāho' 'bodho' 'vāro' 'dhāro' 'parikkhāro' 'dāyako' 'nāyako' 'lāvako' 'bhāvako' 'kāri' 'ghātī' 'dāyī'. Why optionally?: For, in the following example it is not regarded like causal: 'upakkhāro'.

[16] Ana'kā yu-ṇvūnam̐.

624

Yu-ṇvu icc etesam̐ paccayānam̐ ana-aka icc ete āde-sā honti. Nanditabban ti nandanam̐ vanam̐; bhūyate:

bhavanam; gayhate: gahaṇam; nālam karoti ti nala-  
kāra-ko.

(16) The suffixes yu and ṇvu are changed into ana and aka.

The suffixes yu and ṇvu become ana and aka. For example 'the forest should be enjoyed: nandanam' 'that is being born: bhavanam' 'that is being taken: gahaṇam' 'one who does the reed: nalakāro'.

[17] Ka-gā ca-jānam.

625

Ca-ja icc etesaṃ dhātv antānam kakāra-gakārādesā  
honti ṇānubandhe paccaye pare. Pāko; yogo.

Iti kibbidhānakappe pañcamo kaṇḍo.

(17) Ca and ja are changed into ka and ga.

Ca and ja standing at final position in a root, followed by a suffix having the indicative suffix ṇa, become ka and ga. For example 'pāko' 'yogo'.

Here ends the fifth section in the chapter on the kibbidhāna.

## Notes VII.5

In the fifth kaṇḍa Kaccāyana has composed 17 rules. In the rule 621 he uses the word ca which is not explained in the vutti, however, we may say that the word ca cancels the word vā occurring in the preceding rule. Further in the rule 623 according to the vutti the word vā is understood from the preceding rule. However, we may note that the following two rules do not understand the word vā according to the vutti also.

Rule 1: B<sub>1</sub> reads niggaḥita<sup>1</sup>, T: niggaḥita for nigga-  
hitaṃ. T reads rañjati ti raṅgo for raṅgo; bhañjati ti  
bhaṅgo for bhaṅgo and sañjati ti saṅgo for saṅgo.

"raṅgo": occurs in Ap 4, 5-6 as quoted under VII.

4.1. "bhaṅgo": occurs in Nidd I 43, 3-5 as follows:-

"nibbattanañ ca dhammānaṃ bhaṅgo nesam purekkhato  
palokadhammā tiṭṭhanti purāṇehi amissitā".

"saṅgo": occurs in Dhp 171 as quoted under I. 4.7.

Rule 2: T adds gāyanaṃ before gītaṃ; "gītaṃ": occurs  
in Vin IV 267, 18-19 as quoted under VII. 2.7.

Rule 3: sīdatta in the rule should be corrected to  
sīdattaṃ as shown in all the versions. T reads nisi-  
dati ti nisinno for nisinno.

"nisinno": occurs in Ja V 4, 13-14 as quoted under  
VI. 3.12. "nisīdati": occurs in Vin IV 17, 20 as  
follows:- "anupasampanne nipanne bhikkhu nisīdati".

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1. Nyp and Rūp also read niggaḥita.

Rule 4: T reads yajayitthā ti yit̥tho (one who has been worshipped: yit̥tho) for yit̥tho and adds yajiyante ti yit̥thā (one who are being worshipped: yit̥thā) after yit̥tho, B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> add yit̥thā.<sup>2</sup> T reads yajiyate: yajanaṃ (it is being worshipped: yajanaṃ).

Rule 5: Cd, S<sub>2</sub> add ca after dhe in the rule. T reads saṃ suṭṭhu nahiyittha bandhayitthā ti sannaddho for sannaddho; kujjhatī ti kuddho (one who is angry: kuddho) for kuddho; yujjhayitthā ti yuddho (that which has been fought: yuddho) for yuddho; sijjhatī ti siddho (one who accomplishes: siddho) for siddho; labhiyitthā ti laddho (that which has been got: laddho) for laddho and ārabhiyitthā ti āraddho (that which has been undertaken: āraddho) for āraddho. T, B<sub>1</sub> omit viddho<sup>3</sup> in the vutti.

"sannaddho": occurs in Dhp 387 as quoted under VII. 3.19. "kuddho": occurs in A IV 96, 22-23 as follows:-

"kuddho atthaṃ na jānāti kuddho dhammaṃ na passati  
andhataṃ tadā hoti yaṃ kodho saḥate naraṃ".

"yuddho": occurs in Ja III 541, 18-21 as follows:-

"ciṇṇā kāliṅgā caritā vaṇijjā  
vettācāro saṅkupatho pi ciṇṇo  
naṭehi ciṇṇaṃ saha vākarehi  
daṇḍehi yuddham pi samajjamajjhe".

"laddho": occurs in Vin IV 91, 19-20 as follows:- "kuto

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2. Nyp also records yit̥thā.

3. Nyp also omits viddho.

tayā āvuso piṇḍo laddho". "āraddho": occurs in S V 23, 26-27 as follows:- "yesaṃ kesañci bhikkhave ariyo aṭṭhaṅgiko maggo āraddho".

Rule 6: B<sub>1</sub>, S<sub>2</sub> read dayhatī ti daḍḍho (that which is being burnt: daḍḍho); S<sub>1</sub>: adahiyyitthā ti daḍḍho (that which has been burnt: daḍḍho), T: dahiyyitthā ti daḍḍho for daḍḍho. B<sub>1</sub> reads vaḍḍhatī ti vuḍḍho (one who prospers: vuḍḍho) S<sub>1</sub>, S<sub>2</sub> : avaḍḍhī ti vuḍḍho; T: avuḍḍhī ti vuḍḍho (one who has prospered: vuḍḍho) for vuḍḍho. T reads dahanam: dāho (burning: dāho) for dāho.

"daḍḍho": occurs in Nidd I 53, 26-28 as quoted under VII. 3.19. "vuḍḍho": occurs in Vin III 2, 2-5 as follows:- "na samaṇo gotamo brāhmaṇe jinne vuḍḍhe mahallake addhagate vayo anuppatte abhivādeti vā paccuṭṭheti vā āsanena vā nimantehi". "dāho": occurs in M I 244, 26-28 (v.l.) as follows:- "tassa mayhaṃ aggivessana mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimatto kāyasmim dāho hoti".

Rule 7: S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub> add dhātussa sabbassa T: dhātussa before gharādeso. T reads dabbasambhāraṃ gaṇhātī ti gharaṃ; gharāni .... (that which possesses the collection of substances: gharaṃ, gharāni....) for gharaṃ; gharāni and gahaṇam: gāho (taking: gāho) for gāho.

"gharaṃ": occurs in Ja II 247, 9-10 as follows:-

"bālo vatāyaṃ sunakho yo varattaṃ na khādati  
bandhanañ ca pamuñceyya asito ca gharaṃ vaje".

"gharāni": occurs in Vin IV 81, 24-25 as follows:- "ye pi tayā nimantitā te pi amhākaṃ gharāni āgantvā ekacce



bhujimsu". "gāho": occurs in As 253, 8-9 as follows:-  
 "purisaṃ ārammaṇaṃ daḥhaṃ gaṇhātī ti gāho".

Rule 8: T, B<sub>1</sub>, S<sub>2</sub> read ḷa for la. T reads ḍaha for  
 daha and ḍo for do. B<sub>1</sub>, S<sub>1</sub> read pariḍahanaṃ:  
 pariḷāho T: pariḍahanaṃ: pariḷāho (burning: pariḷāho)  
 for pariḷāho. T reads pariḍahanaṃ: pariḍāho for  
 pariḍāho. "pariḷāho" : occurs in Dhp 90 as follows:-

"gataddhino visokassa vip̐pamuttassa sabbadhi  
 sabbaganthappahīnassa pariḷāho na vijjati".

Rule 9: "bhujago": occurs in Nidd I 7, 28-8,1 as quoted  
 under VII. 1.7. "urago": occurs in Nidd I 8,1 as  
 follows:- "urena gacchatī ti urago". "saṅkho": occurs  
 in Vin IV 163, 20-21 as follows:- "ratanaṃ nāma muttā  
 maṇi veluriyo saṅkho silā pavāḷaṃ rajataṃ jātarūpaṃ  
 lohitaṅko masāragallaṃ".

Rule 10: T reads lokaṃ viditavā ti lokavidū, S<sub>1</sub> S<sub>2</sub> B<sub>1</sub> :  
 lokaṃ vidati jānātī ti lokavidū (one who knows the  
 universe : lokavidū) for lokavidū which occurs under  
 I. 2.9.

Rule 11: iyuttamhi in the vutti should be corrected  
 to iyuttatamhi as shown in all the versions.

T reads gamiyitthā ti gamito (that which has  
 been gone: gamito) for gamito; akiyitthā ti akito (that  
 which has been marked: akito) for aṅkito, however,  
 akito should be corrected to aṅkito.<sup>4</sup> T reads  
 saṅkiyitthā ti saṅkito (that which has been doubted:

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4. See, PED s.v. aṅkita.

saṅkito)<sup>5</sup> for saṅkito. B<sub>1</sub> reads sakito<sup>6</sup> for aṅkito and saṅkito. T reads ramiyitthā ti ramito (that which has been enjoyed: ramito) for ramito and sariyittha so'ti sarito (that which has been remembered: sarito) for sarito. T reads gacchatī ti gato (one who goes: gato) for gato; saratī ti sato (one who remembers: sato) for sato; kiriyitthā ti kato (that which has been done: kato) for kato and hanayittha so'ti hato (that which has been killed: hato) for hato.

"karitvā": occurs in Vv 897 as quoted under VII.

4.16. "gato": occurs in Vv 1041 as follows:-

"na-y-imasmiṃ loke parasmim vā pana  
buddhena seṭṭho va samo va vijjati  
āhuneyyānaṃ paramāhutiṃ gato  
punnatthikānaṃ vipulapphalesinaṃ".

"sato": occurs in It 41, 6-7 as follows:- "jāgaro cassa bhikkhave bhikkhu vihareyya sato sampajāno samāhito pamudito...".

Rule 12: B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T read pacatī ti pācako (one who cooks: pācako) for pācako and yajatī ti yājako (one who worships: yājako) for yājako.

Rule 13: B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read karotī ti kattā, T: gamana-pacanādikaṃ kiriyaṃ karoti abhinipphatī ti kattā (one who does the actions like going, cooking etc: kattā) for kattā. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read karontī ti kattāro, T:

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5. "saki = saṅkāyaṃ, saṅkito" Rūp 358, 11.

6. "sakito ti saka = pūjāyaṃ itimassa rūpaṃ" Nyp 437, 22.

gamanapacanaḍadikaṃ kiriyaṃ karonti abhinipphanti ti kattāro for kattāro. "kattā": occurs in Ja III 136, 4-5 as quoted under VII. 1.4.

Rule 14: T reads karaṇīyaṃ ti katabbaṃ for katabbaṃ.

"kattum": occurs in Vism 248, 34-36 as follows:-

"attano visaye dukkhaṃ kataṃ te yadi verinaḥ  
kiṃ tassāvisaye dukkhaṃ sacitte kattum icchasi".

"kātum": occurs in Vin II 106, 25-26 as quoted under VII. 4.6. "kattabbaṃ": occurs in Dhp 53 as follows:-

"yathāpi pupphaṛāsīmhaḥ kayirā mālaguṇe bahū  
evaṃ jātena maccena kattabbaṃ kusalaṃ bahuṃ".

Rule 15: T reads upacayanti etthaḥ ti deho (the things are accumulated in this : deho) for deho; nadatī ti nādo (which resounds: nādo) for nādo; vahitabbo ti vāho (that which is to be carried: vāho). T, B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, Cd add bāho<sup>7</sup> after vāho. T reads bujjhanaṃ: bodho (knowing: bodho) for bodho, B<sub>1</sub> reads cāgo for bodho. T reads varitabbo ti vāro (that which is to be desired: vāro) for vāro. T, B<sub>1</sub> add cāro<sup>7</sup> after vāro. T, B<sub>1</sub> omit dhāro.<sup>8</sup> T reads pari samantato sabbākārena kariyittha so'ti parikkhāro (that which has been done everywhere: parikkhāro) for parikkhāro; lunatī ti lāvako (one who cuts: lāvako) for lāvako; bhavatī ti bhāvako (one who exists: bhāvako) for bhāvako; karaṇasīlo ti kāri (one who has the habit of doing: kāri) for kāri; ghātanāsīlo ti ghātī (one who has the habit of killing: ghātī) for

7. Nyp also records bāho and cāro.

8. Nyp also omits dhāro.

ghātī and dāyanasīlo ti dāyī (one has the habit of giving: dāyī) for dāyī. T reads upagantvā akiriyittha so'ti upakkharo (that which has been done after approaching: upakkharo) for upakkhāro which should be corrected to upakkharo.

\* "dāho": occurs in M I 244, 26-28 as quoted under VII. 4.6. "vāho": occurs in A V 173, 5 as follows:- "seyyathāpi bhikkhu vīsatikhāriko kosalako tilavāho". "parikkhāro": occurs in Vin II 228, 10 as quoted under VII. 4.5. "dāyako": occurs in A III 39, 6 as quoted under VII. 1. 4. "nāyako": occurs in Vin I 24, 13-15 as quoted under VII. 1.4.

Rule 16: nalaṃ should be corrected to naḷaṃ. T reads nandiyate; bhuyyate; gahaṇīyaṃ for nanditabbāṃ; bhūyate; gayhate. B<sub>1</sub> reads kārako<sup>9</sup> for nalakārako.

"nandanaṃ": occurs in S I 5, 26-27 as quoted under VII. 1.24. "kārako": occurs in Ja III 263, 7-8 as quoted under VII. 1.4.

Rule 17: T reads pacanaṃ paccate vā pāko (cooking or it is being cooked: pāko) for pāko and yujanaṃ yujjate vā yogo (uniting or it is being united: yogo) for yogo which occurs in A II 93, 2-3 as quoted under VII. 1.6.

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9. Nyp also reads kārako.

## Uṇādi-kappa

[1] Kattari kit.

626

Kattari atthe kitappaccayo hoti. Kāru; kāruko; kāra<sup>o</sup>ko; pācako; kattā; janitā; pacitā; netā.

(1) The kita suffixes are used in the active sense.

The kita suffixes are used in the sense of active voice. For example 'kāru' 'kāruko' 'kāra<sup>o</sup>ko' 'pācako' 'kattā' 'janitā' 'pacitā' 'netā'.

[2] Bhāva-kammesu kicca-kta-khatthā. 627

Bhāva-kammesu icc etesv atthesu kiccattha - ktattha - khattha icc ete paccayā honti. Upasampādetabbam; sayitabbam; bhavatā kattabbam kammam; bhavatā bhottabbo odano; bhavatā asitabbam bhojanam; bhavatā asitam; bhavatā sayitam; bhavatā pacitam; bhavatā asitam bhojanam; bhavatā sayitam sayanam; bhavatā pacitam odanam; bhavatā kiñcissayo; īsassayo; dussayo; susayo bhavatā.

(2) The suffixes called kicca, kta and kha are used in the bhāva and kamma senses.

The suffixes called kicca, kta and kha are used in the sense of the bhāva and kamma meanings. For example 'upasampādetabbam' 'sayitabbam' 'bhavatā kattabbam kammam' 'bhavatā bhottabbo odano' 'bhavatā asitabbam bhojanam' 'bhavatā asitam' 'bhavatā sayitam' 'bhavatā pacitam' 'bhavatā asitam bhojanam' 'bhavatā

sayitaṃ sayanaṃ' 'bhavataṃ pacitaṃ odanaṃ' 'bhavataṃ  
kin̄cissaya' 'isassaya' 'dussaya' 'susaya bhavataṃ'.

[3] Kammaṇi dutiyāyaṃ kta.

628

Kammaṇi atthe dutiyāyaṃ vibhattiyaṃ kattari  
ktappaccayo hoti. Dānaṃ dinno devadatto; sīlaṃ  
rakkhito devadatto; bhattaṃ bhutto devadatto; garuṃ  
upāsito devadatto.

(3) The suffix kta is used after the second case-ending  
denoting object.

The suffix kta is used in the active voice after  
the second case-ending denoting the object. For example  
'dānaṃ dinno devadatto' 'sīlaṃ rakkhito devadatto'  
'bhattaṃ bhutto devadatto' 'garuṃ upāsito devadatto'.

[4] Khy ādīhi man ma ca to vā.

629

Khī - bhī - su - ru - hu - vā - dhū - hi - lū - pi  
- ada icc evaṃ ādīhi, dhātūhi manapaccayo hoti massa ca  
to hoti vā. Khemo; bhīmo; somo; romo; homo; vāmo;  
dhūmo; hemo; lomo; pemo; attā; ātumā.

(4) The suffix man is used after the roots beginning  
with khī and ma of the suffix man is optionally changed  
into ta.

The suffix man is used after the roots khī, bhī,  
su, ru, hu, vā, dhū, hi, lū, pi, ada etc. and ma of  
the suffix man is optionally changed into ta. Thus:  
'khemo' 'bhīmo' 'somo' 'romo' 'homo' 'vāmo' 'dhūmo'  
'hemo' 'lomo' 'pemo' 'attā' 'ātumā'.

[5] Samādihi tha-mā.

630

Sama - dama - dara - raha -du - hi - si-bhi - dā -  
 sā - yā - ṭhā - bhasa icc evam ādihi dhātūhi tha-mā  
 paccayā honti. Samatho; damatho; daratho; ratho; dumo;  
 himo; sīmo; bhīmo; dāmo; sāmo; yāmo; ṭhāmo; bhasmā.

(5) The suffixes tha and ma are used after the roots  
 beginning with sama.

The suffixes tha and ma are used after the roots  
 sama, dama, dara, raha, du, hi, si, bhi, dā, sā, yā,  
 ṭhā and bhasa etc. Thus: 'samatho' 'damatho' 'daratho'  
 'ratho' 'dumo' 'himo' 'sīmo' 'bhīmo' 'dāmo' 'sāmo'  
 'yāmo' 'ṭhāmo' 'bhasmā'.

[6] Gahass'upadhass'e vā.

631

Gaha icc etassa dhātussa upadhassa ettaṃ hoti vā.  
 Gehaṃ, gahaṃ.

(6) The penultimate vowel of the root gaha is  
 optionally changed into e.

The penultimate vowel of the root gaha optionally  
 becomes e. Therefore: 'gehaṃ, gahaṃ'.

[7] Masussa sussa cchara-ccherā.

632

Masu icc etassa pāṭipadikassa sussa cchara-ccherā-  
 desā honti. Maccharo; macchero.

(7) The su of the root masu is changed into cchara and  
 cchera.

The su of the base masu becomes cchara and cchera.  
 Therefore: 'maccharo' 'macchero'.

[8] Āpubba-carassa ca. 633

Āpubbassa cara icc etassa dhātussa cchariya-cchara-ccherādesā honti āpubbassa ca rasso hoti. Acchariyaṃ, accharaṃ; acchariyaṃ, accheraṃ vā.

(8) And of the root cara preceded by ā.

The root cara preceded by ā becomes cchariya, cchara and cchera and the preceding ā is also shortened. Therefore: 'acchariyaṃ' 'accharaṃ' 'acchariyaṃ, or accheraṃ'.

[9] Ala-kala-salehi la-yā. 634

Ala-kala-sala icc etehi dhātūhi la-yappaccayā honti. Allāṃ; kallāṃ; sallāṃ; alyāṃ; kalyāṃ; salyāṃ.

(9) The suffixes la and ya are used after the roots ala, kala and sala.

The suffixes la and ya are added to the roots ala, kala and sala. Thus: 'allāṃ' 'kallāṃ' 'sallāṃ' 'alyāṃ' 'kalyāṃ' 'salyāṃ'.

[10] Yāṇa-lāṇa. 635

Kala-sala icc etehi dhātūhi yāṇa-lāṇappaccayā honti. Kalyāṇaṃ; paṭisalyāṇaṃ; kallāṇo; paṭisallāṇo.

(10) (And) the suffixes yāṇa and lāṇa.

The suffixes yāṇa and lāṇa are used after the roots kala and sala. Thus: 'kalyāṇaṃ' 'paṭisalyāṇaṃ' 'kallāṇo' 'paṭisallāṇo'.

[11] Mathissa thassa lo ca. 636

Mathi icc etassa dhātussa thassa lādeso hoti. Mallo; mallāṃ. Casaddaggahaṇena lako c'āgamo hoti.



Mallako; mallakaṃ.

(11) And tha of the root matha is changed into la.

Tha of the root matha becomes la. Thus: 'mallo' 'mallam'. By the force of ca, laka is also augmented. Thus: 'mallako' 'mallakam'.

[12] Pes'ātisagga ppattakālesu kiccā. 637

Pes'ātisagga ppattakāla icc etesv atthesu kicc-  
appaccayā honti. Kattabbam kammam bhavatā; karaṇīyam  
kiccam bhavatā; bhottabbam bhojjam bhavatā; bhojanīyam  
bhojjam bhavatā; ajjhayitabbam ajjheyym bhavatā;  
ajjhayanīyam ajjheyym bhavatā.

(12) The kicca suffixes are used to denote order,  
permission and opportunity.

The kicca suffixes are used in the sense of order,  
permission and opportunity. For example 'kattabbam  
kammam bhavatā' 'karaṇīyam kiccam bhavatā' 'bhottabbam  
bhojjam bhavatā' 'bhojanīyam bhojjam bhavatā'  
'ajjhayitabbam ajjheyym bhavatā' 'ajjhayanīyam  
ajjheyym bhavatā'.

[13] Avassak'ādhamiṇesu ṇī ca. 638

Avassaka - adhamiṇa icc etesv atthesu ṇīpaccayo  
hoti kiccā ca. Kārī'si me kammam avassam; hārī'si me  
bhāram avassam; adhamiṇo: dāyī'si me satam iṇam;  
dhārī'si me saḥassam iṇam; kiccā ca: kattabbam me  
bhavatā geham; dātabbam me bhavatā satam iṇam;  
dhārayitabbam me bhavatā saḥassam iṇam; karaṇīyam  
bhavatā kiccam; kārīyam, kayyam bhavatā vattham.

(13) And the suffix  $\bar{n}\bar{i}$  is used to denote necessity and debt.

The suffixes  $\bar{n}\bar{i}$  as well as the  $\bar{k}\bar{i}\bar{c}\bar{c}\bar{a}$  suffixes are used in the sense of necessity or debt. For example ' $\bar{k}\bar{a}\bar{r}\bar{i}$ 'si me  $\bar{k}\bar{a}\bar{m}\bar{m}\bar{a}\bar{m}$   $\bar{a}\bar{v}\bar{a}\bar{s}\bar{s}\bar{a}\bar{m}$ ' ' $\bar{h}\bar{a}\bar{r}\bar{i}$ 'si me  $\bar{b}\bar{h}\bar{a}\bar{r}\bar{a}\bar{m}$   $\bar{a}\bar{v}\bar{a}\bar{s}\bar{s}\bar{a}\bar{m}$ '. In the sense of debt, it is used as follows:- ' $\bar{d}\bar{a}\bar{y}\bar{a}$ 'si me  $\bar{s}\bar{a}\bar{t}\bar{a}\bar{m}$   $\bar{i}\bar{n}\bar{a}\bar{m}$ ' ' $\bar{d}\bar{h}\bar{a}\bar{r}\bar{i}$ 'si me  $\bar{s}\bar{a}\bar{h}\bar{a}\bar{s}\bar{s}\bar{a}\bar{m}$   $\bar{i}\bar{n}\bar{a}\bar{m}$ '. The  $\bar{k}\bar{i}\bar{c}\bar{c}\bar{a}$  suffixes are used as follows:- ' $\bar{k}\bar{a}\bar{t}\bar{t}\bar{a}\bar{b}\bar{b}\bar{a}\bar{m}$  me  $\bar{b}\bar{h}\bar{a}\bar{v}\bar{a}\bar{t}\bar{a}$   $\bar{g}\bar{e}\bar{h}\bar{a}\bar{m}$ ' ' $\bar{d}\bar{a}\bar{t}\bar{a}\bar{b}\bar{b}\bar{a}\bar{m}$  me  $\bar{b}\bar{h}\bar{a}\bar{v}\bar{a}\bar{t}\bar{a}$   $\bar{s}\bar{a}\bar{t}\bar{a}\bar{m}$   $\bar{i}\bar{n}\bar{a}\bar{m}$ ' ' $\bar{d}\bar{h}\bar{a}\bar{r}\bar{a}\bar{y}\bar{i}\bar{t}\bar{a}\bar{b}\bar{b}\bar{a}\bar{m}$  me  $\bar{b}\bar{h}\bar{a}\bar{v}\bar{a}\bar{t}\bar{a}$   $\bar{s}\bar{a}\bar{h}\bar{a}\bar{s}\bar{s}\bar{a}\bar{m}$   $\bar{i}\bar{n}\bar{a}\bar{m}$ ' ' $\bar{k}\bar{a}\bar{r}\bar{a}\bar{n}\bar{i}\bar{y}\bar{a}\bar{m}$   $\bar{b}\bar{h}\bar{a}\bar{v}\bar{a}\bar{t}\bar{a}$   $\bar{k}\bar{i}\bar{c}\bar{c}\bar{a}\bar{m}$ ' ' $\bar{k}\bar{a}\bar{r}\bar{i}\bar{y}\bar{a}\bar{m}$ ,  $\bar{k}\bar{a}\bar{y}\bar{y}\bar{a}\bar{m}$   $\bar{b}\bar{h}\bar{a}\bar{v}\bar{a}\bar{t}\bar{a}$   $\bar{v}\bar{a}\bar{t}\bar{t}\bar{h}\bar{a}\bar{m}$ '.

[14] Araha-sakkādihi tu ca.

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Araha-sakka-bhabba icc evaṃ ādihi yoge sabbadhā-tūhi tuṃ-paccayo hoti. Arahā bhavaṃ vattuṃ; arahā bhavaṃ kattuṃ; sakko bhavaṃ hantuṃ; sakko bhavaṃ jetuṃ; sakko bhavaṃ jinituṃ; sakko bhavaṃ jinetuṃ; sakko bhavaṃ bharituṃ; sakko bhavaṃ dātuṃ; sakko bhavaṃ gantuṃ; bhabbo bhavaṃ jinituṃ; icc evaṃ ādi.

(14) And the suffix  $\bar{t}\bar{u}\bar{m}$  is used after use of the words like araha and sakka etc.

The suffix  $\bar{t}\bar{u}\bar{m}$  is used after all roots preceded by the words araha, sakka and bhabba etc. For example ' $\bar{a}\bar{r}\bar{a}\bar{h}\bar{a}$  bhavaṃ vattuṃ' ' $\bar{a}\bar{r}\bar{a}\bar{h}\bar{a}$  bhavaṃ kattuṃ' ' $\bar{s}\bar{a}\bar{k}\bar{k}\bar{o}$  bhavaṃ hantuṃ' ' $\bar{s}\bar{a}\bar{k}\bar{k}\bar{o}$  bhavaṃ jetuṃ' ' $\bar{s}\bar{a}\bar{k}\bar{k}\bar{o}$  bhavaṃ jinituṃ' ' $\bar{s}\bar{a}\bar{k}\bar{k}\bar{o}$  bhavaṃ jinetuṃ' ' $\bar{s}\bar{a}\bar{k}\bar{k}\bar{o}$  bhavaṃ bharituṃ' ' $\bar{s}\bar{a}\bar{k}\bar{k}\bar{o}$  bhavaṃ dātuṃ' ' $\bar{s}\bar{a}\bar{k}\bar{k}\bar{o}$  bhavaṃ gantuṃ' ' $\bar{b}\bar{h}\bar{a}\bar{b}\bar{b}\bar{o}$  bhavaṃ jinituṃ' and so on.

[15] Vajādīhi pabbajjādayo nipaccante. 640

Vaja-ija-aja-sada-vida-saja-pada-hana-isu-sada-si-dhā-cara-kara-ruja-pada-rica-kita-kuca-mada-labha-rada-tira-aja-tija-gama-ghasa-rusa-puccha-muha-vasa-kaca-katha-tuda-visa-pisa-muda-musa-sata-dhu-nata- tatha icc evam ādīhi dhātūhi upasaggappaccayādīhi ca pabbajjādayo saddā nipaccante. Pabbajjā; ijjā; samajjā; nisajjā; vijjā; visajjā; pajjā; vajjhā; icchā; aticchā; sajjhā; abhijjhā; seyyā; saddhā; cariyā; kiriyā; rucchā; pajjhā; ricchā; cikicchā; kucchā; macchā; lacchā; racchā; tiracchā; ajjhā; titikkhā; sāgacchā; doghacchā; dorucchā; pucchā; mucchā; vacchā; kacchā; sākacchā; tucchā; vicchā; picchillā; macco; maccu; saccam; uddhaccam; naccam; niccam; taccam; icc evam ādi.

(15) The words beginning with pabbajjā, produced from the roots beginning with vaja etc. are laid down as accomplished ones.

The words beginning with pabbajjā are produced from the roots beginning with vaja, ija, aja, sada, vida, saja, pada, hana, isu, sada, si, dhā, cara, kara, ruja, pada, rica, kita, kuca, mada, labha, rada, tira, aja, tija, gama, ghasa, rusa, puccha, muha, vasa, kaca, katha, tuda, visa, pisa, muda, musa, sata, dhu, nata and tatha, joined with prefixes and suffixes. For example 'pabbajjā' 'ijjā' 'samajjā' 'nisajjā' 'vijjā' 'visajjā' 'pajjā' 'vajjhā' 'icchā' 'aticchā' 'sajjhā' 'abhijjhā' 'seyyā' 'saddhā' 'cariyā' 'kiriyā' 'rucchā'

'pajjhā' 'ricchā' 'cikicchā' 'kucchā' 'macchā' 'lacchā'  
 'racchā' 'tiracchā' 'ajjhā' 'titikkhā' 'sāgacchā'  
 'doghacchā' 'dorucchā' 'pucchā' 'mucchā' 'vacchā'  
 'kacchā' 'sākacchā' 'tucchā' 'vicchā' 'picchillā'  
 'macco' 'maccu' 'saccaṃ' 'uddhaccaṃ' 'naccaṃ' 'niccaṃ'  
 'taccaṃ' and so on.

[16] Kvilopo ca.

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Bhū - dhū - bhā - gamu - khanu - yamu - mana - tanu  
 icc evam ādihi dhātūhi kvilopo ca hoti, puna  
 nipaccante. Vibhū; sambhū; abhibhū; sandhū; uddhū;  
 vibhā; nibhā; pabhā; ābhā; bhujago; urago; turaṅgo;  
 saṅkho; viyo; sumo; parito; icc evam ādi.

(16) And the suffix kvi is elided.

And the suffix kvi used after the roots beginning  
 with bhū dhū, bhā, gamu, khanu, yamu, mana, tanu is  
 elided and the words are laid down as accomplished.  
 For example 'vibhū' 'sambhū' 'abhibhū' 'sandhū' 'uddhū'  
 'vibhā' 'nibhā' 'pabhā' 'ābhā' 'bhujago' 'urago'  
 'turaṅgo' 'saṅkho' 'viyo' 'sumo' 'parito' and so on.

[17] Saca-jānaṃ ka-gā ṇānubandhe.

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Saca-jānaṃ dhātūnaṃ antānaṃ ca-jānaṃ ka-gādesā  
 honti yathāsaṅkhyāṃ ṇānubandhe paccaye pare. Oko; pā-  
 ko; seko; soko; viveko; cāgo; yāgo; bhāgo; rogo; rāgo;  
 bhaṅgo; saṅgo.

(17) When a suffix with ṇa as indicatory follows, ca  
 and ja being the final part of a root are changed in ka  
 and ga respectively.

Ca and ja being the final parts of a root followed

by a suffix with ṇa as indicatory become ka and ga respectively. Thus: 'oko' 'pāko' 'seko' 'soko' 'viveko' 'cāgo' 'yāgo' 'bhāgo' 'rogo' 'rāgo' 'bhaṅgo' 'saṅgo'.

[18] Nudādīhi yu-ṇvūnaṃ an'ānan'āk'ānakā

sakāritehi ca.

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Nuda-sūda-jana-su-lu-hu-pu-bhu-ñā-asa-samu icc  
 evaṃ ādīhi dhātūhi phanda - cita - āṇa icc evaṃ ādīhi  
 sakāritehi ca yu-ṇvūnaṃ paccayānaṃ ana-ānana-aka-āna-  
 kādesā honti yathāsaṅkhyāṃ kattari bhāva-karaṇesu ca.  
 Panudatī ti panudano; evaṃ: sūdano; janano; savaṇo;  
 lavaṇo; havano; pavano; bhavano; ñāno; asano; samaṇo;  
 bhāve ca: panujjate: panudanaṃ; sujate: sūdanaṃ;  
 jāyate: jananaṃ; sūyate: savaṇaṃ; lūyate: lavaṇaṃ;  
 hūyate: havanaṃ; pūyate: pavanaṃ; bhūyate: bhavanaṃ;  
 ñāyate: ñānaṃ; assate: asanaṃ; sammate: samaṇaṃ; sañj-  
 ānīyate: sañjānanaṃ; kūyate: kānanaṃ; sakāritehi ca:  
 phandāpayate: phandāpanaṃ; cetāpayate: cetāpanaṃ;  
 āṇāpayate: āṇāpanaṃ; evaṃ karaṇe ca: nudati anenā ti  
 nudanaṃ; evaṃ: panudanaṃ; pasūdanaṃ; jananaṃ; savaṇaṃ;  
 lavaṇaṃ; havanaṃ; pavanaṃ; bhavanaṃ; jānanaṃ; asanaṃ;  
 samaṇaṃ. Puna kattari: nudatī ti nudako; sūdātī ti  
 sūdako; janetī ti janako; suṇotī ti sāvako; lunātī ti  
 lāvako; duhotī ti hāvako; punātī ti pāvako; bhavatī ti  
 bhāvako; jānātī ti jānako; asatī ti āsako; upāsātī ti  
 upāsako; samatī ti sāmako; kārite tu: āṇāpayatī ti  
 āṇāpako; evaṃ phandāpako; cetāpako; sañjānako; icc evaṃ

ādi.

(18) And the suffixes *yu* and *ṇvu* used after the roots beginning with *nuda* and also used after the roots having *kārita* suffix are changed into *ana*, *ānana*, *aka* and *ānaka*.

The suffixes *yu* and *ṇvu* used after the roots beginning with *nuda*, *sūda*, *jana*, *su*, *lu*, *hu*, *pu*, *bhu*, *ñā*, *asa*, *samu* and also used after the roots beginning with *phanda*, *cita* and *āṇa* possessing *kārita* (causal) suffix become *āna*, *ānana*, *aka* and *ānaka* respectively denoting the agent, condition and instrument. For example 'one who removes: *panudano*'; similarly, '*sūdano*' '*janano*' '*savaṇo*' '*lavaṇo*' '*havano*' '*pavano*' '*bhavano*' '*ñāno*' '*asano*' '*samaṇo*'; for *bhāva*: 'that is being removed: *panudanaṃ*' 'that is being cooked: *sūdanaṃ*' 'that is being born: *jananaṃ*' 'that is being heard: *savaṇaṃ*' 'that is being cut: *lavaṇaṃ*' 'that is being invoked: *havanaṃ*' 'that is being purified: *pavanaṃ*' 'who is becoming: *bhavanaṃ*' 'that is being known: *ñānaṃ*' 'that is being eaten: *asanaṃ*' 'that is being calmed: *samaṇaṃ*' 'that is being recognised: *sañjānanaṃ*' 'that is being resounded: *kānanaṃ*'; for *kārita* (causal) suffix: 'that is being caused to make throb: *phandanaṃ*' 'that is being caused to make thought: *cetāpanaṃ*' 'that is being caused to give a command: *āṇāpanaṃ*'; similarly, in the sense of *kaṇa*: 'one who removes with that thing: *nudanaṃ*'; similarly, '*panudanaṃ*' '*pasūdanaṃ*' '*jananaṃ*' '*savaṇaṃ*' '*lavaṇaṃ*'

'havanam' 'pavanam' 'bhavanam' 'jānanam' 'asanam'  
 'samanam'. In the sense of agent: 'one who removes:  
 nudako' 'one who cooks: sūdako' 'one who causes to be  
 born: janako' 'one who hears: sāvako' 'one who cuts:  
 lāvako' 'one who invokes: hāvako' 'one who cleans:  
 pāvako' 'one who is becoming: bhāvako' 'one who knows:  
 jānako' 'one who eats: āsako' 'one who sits near:  
 upāsako' 'one who makes calm: sāmako'; in kārita  
 (causal) sense: 'one who causes to make a  
 command: āṇāpako'; similarly, 'phandāpako' 'cetāpako'  
 'sañjānako' and so on.

[19] I-ya-ta-ma-ki-esānam antassaro dīgham kvaci

dusassa guṇam do raṇ sa-kkh'ī ca 644.

I - ya - ta-ma-ki-esa icc etesaṃ sabbanāmānam anto  
 saro dīgham āpajjate kvaci dusa icc etassa dhātussa  
 ukāro guṇam āpajjate do raṇ dhātv antassa ca  
 sa-kkha- ī ca ādesā honti yathāsambhavam; ete saddā  
 sakenasakena nāmena yathānuparodhena buddhasāsanena  
 puna nipaccante. Īdiso; yādiso; tādiso; mādiso;  
 kādiso; ediso; sādiso; īriso; tāriso; māriso; kīriso;  
 eriso; sāriso; idikkho; yādikkho; tādikkho; mādikkho;  
 kīdikkho; edikkho; sādikkho; īdī; yādī; tādī; mādī;  
 kīdī; edī; tādī. Casaddaggahaṇena tesam eva saddānam i-  
 ya icc evam ādīnam anto ca saro kvaci dīghattam  
 āhu. Īdikkho; sārīkkho; tārīkkho; mārīkkho; kārīkkho;  
 erīkkho; sādiso; sārīso; sadikkho; sarīkkho.

(19) The final vowel of the pronouns i, ya, ta, ma, ki,  
 and esa is lengthened, u of the root is sometimes

gunated and *da* is changed into *ra* and (the final part of the root) is changed into *sa*, *kkha* and *ī*.

The final part of the pronouns *i*, *ya*, *ta*, *ma*, *ki*, and *esa* is lengthened, *u* of the root is sometimes gunated and *da* becomes *ra* and the final part of the root becomes *sa*, *kkha* and *ī*; these words are produced from their original usage in consonance with the words of Buddha. For example 'īdiso' 'yādiso' 'tādiso' 'mādiso' 'kādiso' 'edisō' 'sādiso' 'īriso' 'tāriso' 'māriso' 'kīriso' 'eriso' 'sāriso' 'īdikkho' 'yādikkho' 'tādikkho' 'mādikkho' 'kīdikkho' 'edikkho' 'sādikkho' 'īdī' 'yādī' 'tādī' 'mādī' 'kīdī' 'edī' 'tādī'. By the force of the word *ca* the final vowel of the words beginning with *i* and *ya* is sometimes lengthened. For example 'īdikkho' 'sārikkho' 'tārikkho' 'mārikkho' 'kārikkho' 'erikkho' 'sādiso' 'sāriso' 'sadikkho' 'sarikkho'.

[20] Bhy ādīhi mati-pūjādīhi ca kto. 645

Bhī-supā-mida icc evaṃ ādīhi dhātūhi maty ādito ca buddhy ādito ca pūjādito ca ktappaccayo hoti. Bhīto; sutto; mitto; sammato; saṅkappito; sampādito; avadhārito; buddho; ito; vidito; takkito; pūjito; apacāyito; mānito; apacito; vandito; sakkārito; ñāto.

(20) The suffix *kta* is used after the roots beginning with *bhī*, *mati* and *pūja*.

The suffix *kta* is used after the roots beginning with *bhī*, *supa* and *mida* as well as *mati*, *buddhi* and



pūja etc. For example 'bhīto' 'sutto' 'mitto' 'sammato' 'sañkappito' 'sampādito' 'avadhārito' 'buddho' 'ito' 'vidito' 'takkito' 'pūjito' 'apacāyito' 'mānito' 'apacito' 'vandito' 'sakkārito' 'ñāto'.

[21] Vepu-sī-dava-vamu-ku-dā-bhū-hv ādīhi

thu-ttima-ṇimā nibbatte. 646.

Vepu-sī-dava-vamu-ku-dā-bhū-hū icc evam ādīhi dhā-tūhi thu-ttima-ṇimapaccayā honti nibbattatthe. Vepanaṃ: vepo; tena nibbatto: vepathu; sayanaṃ: sayo; tena nibbatto: sayathu; davanaṃ: davo; tena nibbatto: davathu; vamaṃ: vamo; tena nibbatto: vamathu; kuti: karaṇaṃ; tena nibbatto: kuttimaṃ; dāti: dānaṃ; tena nibbattaṃ: dattimaṃ; bhūti: bhavanaṃ; tena nibbattaṃ: bhottimaṃ; avahūti: avahavanaṃ; tena nibbattaṃ: ohāvimaṃ.

(21) The suffixes *thu*, *ttima* and *ṇima* are used after the roots beginning with *vepu*, *sī*, *dava*, *vamu*, *ku*, *dā*, *bhū* and *hū* to denote the sense of having born.

The suffixes *thu*, *ttima* and *ṇima* are used after the roots beginning with *vepu*, *sī*, *dava*, *vamu*, *ku*, *dā*, *bhū* and *hū* to denote the sense of having born. Thus: 'trembling: vepo' 'caused by that: vepathu' 'sleeping: sayo' 'caused by that: sayathu' 'playing: davo' 'caused by that: davathu' 'vomiting: vamo' 'caused by that: vamathu' 'doing: karaṇaṃ' 'caused by that: kuttimaṃ' 'giving: dānaṃ' 'caused by that: dattimaṃ' 'becoming: bhavanaṃ' 'caused by that: bhottimaṃ' 'offering:

avahavanaṃ' 'caused by that: ohāvimaṃ'.

[22] Akkose namhāni.

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Akkosa icc etasmiṃ atthe namhi paṭisedhayutte āni-  
ppaccayo hoti sabbadhātūhi. Agamāni te jammadesaṃ;  
akarāṇi te jammakammaṃ. Namhī ti kim atthaṃ? Vipatti  
te; vikatti te. Akkose ti kim atthaṃ? Agati te.

(22) The suffix āni is used after roots preceded by the  
negative particle na in the sense of censure.

The suffix āni is used after the roots preceded by  
the negative particle na to denote the sense of  
censure. For example 'agamāni te jammadesaṃ' 'akarāṇi  
te jammakammaṃ'. Why preceded by na?: For, in the  
following example this suffix is not found: 'vipatti te'  
'vikatti te'. Why in the sense of censure?: For, in  
the following example this suffix is not found: 'agati  
te'.

[23] Ekādito sakissa kkhattum.

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Eka-dvi-ti-catu-paṇca-cha-satta-aṭṭha-nava-dasādi-  
to gaṇato sakissa kkhattum-ādeso hoti. Yathā:  
ekakkhattum; dvikkhattum; tikkhattum; sattakkhattum;  
aṭṭhakkhattum; navakkhattum; dasakkhattum, evaṃ ādayo  
āññepi saddā yojetabbā.

(23) The word sakiṃ used after eka etc. is changed  
into kkhattum.

The word sakiṃ used after numerals beginning with  
eka, dvi, ti, catu, paṇca, cha, satta, aṭṭha, dasa etc.  
becomes kkhattum. For example 'ekakkhattum'  
'dvikkhattum' 'tikkhattum' 'sattakkhattum' 'aṭṭhakka-

ttuṃ' 'navakkhattuṃ' 'dasakkhattuṃ'; thus the other words should be cited.

[24] Sunass'unass'oṇa-vān'uvān'unakh'uṇ'ānā. 649

Suna icc etassa pāṭipadikassa unassa oṇa-vāna-uvāna-unakha-uṇa-ā-āna-ādesā honti. Soṇo; svāno; suv-āno; sunakho; suṇo; sā; sāno.

(24) Una belonging to the word suna is changed into oṇa, vāna, uvāna, unakha, uṇa, ā and āna.

Una, the ending part of the word suna becomes oṇa, vāna, uvāna, unakha, uṇa, ā and āna. Thus: 'soṇo' 'svāno' 'suvāno' 'sunakho' 'suṇo' 'sā' 'sāno'.

[25] Taruṇassa susu ca. 650

Taruṇassa icc etassa pāṭipadikassa susu-ādeso hoti. Susu kālakeso.

(25) And taruṇa is changed into susu.

The base taruṇa becomes susu. Thus: 'susu kālakeso'.

[26] Yuvass'uvass'uv' uvān' un'ūnā. 651

Yuva icc etassa pāṭipadikassa uvassa uva-uvāna-una-ūna-ādesā honti. Yuvā; yuvāno; yuno; yūno.

(26) Uva belonging to the word yuva is changed into uva, uvāna, una and ūna.

Uva, the ending part of the word yuva becomes uva, uvāna, una and ūna. Therefore: 'yuvā' 'yuvāno' 'yuno' 'yūno'.

[27] Kāle vattamān'atīte ṇv ādayo. 652

Kāle vattamānatthe ca atītatthe ca ṇu-

yu'ttappaccayā hoti. Kāru; vāyu; bhūtaṃ.

(27) The suffixes beginning with ṇu are used in the sense of the present and past tenses.

The suffixes ṇu, yu and ta are used to denote the sense of the present and past tenses. For example 'kāru' 'vāyu' 'bhūtaṃ'.

[28] Bhavissati gamādīhi ṇī-ghīṇ. 653

Bhavissati kālatthe gama-bhaja-su-ṭhā icc evam ādīhi dhātūhi ṇī-ghīṇ-paccayā honti. Gamituṃ sīlaṃ yassa so hoti gāmī; bhajituṃ sīlaṃ yassa so hoti bhājī; passituṃ sīlaṃ yassa so hoti passāvī; paṭṭhayituṃ sīlaṃ yassa so hoti paṭṭhāyī.

(28) The suffixes ṇī and ghīṇ are used after the roots beginning with gama in the sense of the future tense.

The suffixes ṇī and ghīṇ are used after the roots beginning with gama, bhaja, su and ṭhā to denote the sense of the future tense. Thus: 'the person whose habit is of going: gāmī' 'the person whose habit is to devote: bhājī' 'the person whose habit is of seeing: passāvī' 'the person whose habit is of establishing: paṭṭhāyī'.

[29] Kiriyāyaṃ ṇvu-tavo. 654

Kiriyāyaṃ atthe ṇvu-tu icc ete paccayā honti bhavissati kāle. Karissaṃ vajatī ti kārako vajati; bhunṇissaṃ vajatī ti bhottā vajati.

(29) The suffixes ṇvu and tu are used in the sense of action.

The suffixes ṇvu and tu are used to denote the

sense of action in the future. For example 'he goes to do: kārako vajati' 'he goes to enjoy: bhottā vajati'.

[30] Bhāvavācimhi catutthī. 655

Bhāvavācimhi catutthī vibhatti hoti bhavissati kāle. Pacissate pacanaṃ, pāko: pākāya vajati; bhuḥjissate bhojanaṃ, bhogo: bhogāya vajati; naṭṭissate naṭṭanaṃ, nacco: naccāya vajati.

(30) The dative case is used in the sense of bhāva.

The ending of the dative case is used to denote the sense of bhāva in the future tense. For example 'that is being cooked, cooking, pāko: pākāya vajati' 'that is being eaten, eating, bhogo: bhogāya vajati' 'that is being danced, dancing, nacco: naccāya vajati'.

[31] Kammaṇi ṇo. 656

Kammaṇi upapade ṇappaccayo hoti bhavissati kāle. Nagaraṃ karissatī ti nagarakāro vajati; sīlaṃ lavissatī ti sālilāvo vajati; dhaṇṇaṃ vapissatī ti dhaṇṇavāpo vajati; bhogaṃ dadissatī ti bhogadāyo vajati; sindhuṃ pivissatī ti sindhupāyo vajati.

(31) The suffix ṇa is used in the sense of object.

The suffix ṇa is used after the roots preceded by a noun as an object in the sense of future. For example 'one who will construct a city: nagarakāro goes' 'one who will harvest rice: sālilāvo goes' 'one who will sow grains: dhaṇṇavāpo goes' 'one who will give a property: bhogadāyo goes' 'one who will drink the ocean: sindhupāyo goes'.

[32] Sese ssantu-mān'ānā.

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Sesa icc etasmiṃ atthe ssantu-māna-āna icc et paccayā honti bhavissati kāle kammūpapade. Kamma karissatī ti kammaṃ karissam, kammaṃ karonto, kamma kurumāno, kammaṃ karāno vajati; bhojanaṃ bhuñjissatī ti bojanaṃ bhuñjissam, bhojanaṃ bhuñjanto, bhojanaṃ bhuñjamāno, bhojanaṃ bhuñjāno vajati; khādanaṃ khādissatī ti khādanaṃ khādissam, khādanaṃ khādanto, khādanaṃ khādamāno, khādanaṃ khādāno vajati; magga carissatī ti maggaṃ carissam, maggaṃ caranto, magga caramāno, maggaṃ carāno vajati; bhikkhaṃ bhikkhissatī ti bhikkhaṃ bhikkhissam, bhikkhaṃ bhikkhanto, bhikkhaṃ bhikkhamāno, bhikkhaṃ bhikkhāno vajati.

(32) The suffixes ssantu, māna and āna are used in the sense of incompleteness of action.

The suffixes ssantu, māna and āna are used after the roots preceded by a noun as an object to denote the sense of incompleteness of action in future. For example 'one who will do an action: kammaṃ karissam, kammaṃ karonto, kammaṃ kurumāno, kammaṃ karāno goes' 'one who will eat food: bojanaṃ bhuñjissam, bhojanaṃ bhuñjanto, bhojanaṃ bhuñjamāno, bhojanaṃ bhuñjāno goes' 'one who will chew the food: khādanaṃ khādissam, khādanaṃ khādanto, khādanaṃ khādamāno, khādanaṃ khādāno goes' 'one who will follow the way: maggaṃ carissam, maggaṃ caranto, maggaṃ caramāno, maggaṃ carāno goes' 'one who will beg: bhikkhaṃ bhikkhissam, bhikkhaṃ bhikkhanto, bhikkhaṃ bhikkhamāno, bhikkhaṃ bhikkhāno goes'.

[33] Chadādihi ta-traṇ.

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Chada - cita - su - nī - vida - pada - tanu - yati  
- ada - mada - yuja - vatu - mida - mā - pu - kala -  
vara - vepu - gupa - dā icc evam ādihi dhātūhi ta -  
traṇ icc ete paccayā honti yathāsambhavaṃ. Chattam,  
chattram; vicittam, vicitram; suttam, sotram; nettam,  
netram; pavittam, pavitram; pattam, patram; tantam,  
tantram; yantam, yantram; attam, atram; mattam, matram;  
yottam, yotram; vattam, vatram; mittam, mitram; mettā,  
mātrā; putto, putro; kalattam, kalatram; varattam,  
varatram; vettam, vetram; gattam, gātram; guttam,  
gutram; gottam, gotram; dattam, dātram; icc evam ādi.

(33) The suffixes ta and traṇ are used after the roots beginning with chada.

The suffixes ta and traṇ are used after the roots beginning with chada, cita, su, nī, vida, pada, tanu, yati, ada, mada, yuja, vatu, mida, mā, pu, kala, vara, vepu, gupa and dā as the case may be. For example 'chattam, chattram' 'vicittam, vicitram' 'suttam, sotram' 'nettam, netram' 'pavittam, pavitram' 'pattam, patram' 'tantam, tantram' 'yantam, yantram' 'attam, atram' 'mattam, matram' 'yottam, yotram' 'vattam, vatram' 'mittam, mitram' 'mettā, mātrā' 'putto, putro' 'kalattam, kalatram' 'varattam, varatram' 'vettam, vetram' 'gattam, gātram' 'guttam, gutram' 'gottam, gotram' 'dattam, dātram' and so on.

[34] Vadādīhi ṇitto gaṇe.

659

Vada - cara - vara icc evam ādīhi dhātūhi  
ṇittappaccayo hoti gaṇatthe. Vadittānaṃ gaṇo: vādittam;  
evam cārittam; vārittam; icc evam ādi.

(34) The suffix ṇitta is used after the roots beginning  
with vada in the sense of group.

The suffix ṇitta is used after the roots beginning  
with vada, cara and vara to denote the sense of group.  
For example 'a band of musical instruments: vādittam';  
thus, 'cārittam' 'vārittam' and so on.

[35] Midādīhi tti-tiyo.

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Mida -pada - raja - tanu - dhā icc evam ādīhi dhā-  
tūhi tti - ti icc ete paccayā honti. Mettī; patti;  
rattī; tanti; dhāti; icc evam ādi.

(35) The suffixes tti and ti are used after the roots  
beginning with mida.

The suffixes tti and ti are used after the roots  
beginning with mida, pada, raja, tanu and dhā. For  
example 'mettī' 'patti' 'rattī' 'tanti' 'dhāti' and so  
on.

[36] Usu-rañja-daṃsānaṃ daṃsassa daḍḍho dha'tṭhā  
ca.

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Usu - rañja - daṃsa icc etesaṃ dhātūnaṃ daṃsassa  
daḍḍhādeso hoti dha'tṭhā paccayā ca honti. Uḍḍhā;  
raṭṭham; daḍḍho.

(36) The suffixes dha and ṭhā are used after the roots  
usu, rañja and daṃsa and the root daṃsa is changed into  
daḍḍha.



The root *daṃsa* becomes *dadḍha* and the suffixes *ḍha* and *ṭhā* are used after the roots *usu*, *rañja* and *daṃsa*. Therefore: 'uddhā' 'raṭṭhaṃ' 'dadḍho'.

[37] *Sū-v'asānaṃ ū-v'asānaṃ ato tho ca.* 662

*Sū - vu - asa icc etesaṃ dhātūnaṃ ū - u - asānaṃ adādeso hoti thappaccayo ca. Satthaṃ; vatthaṃ; attho.*

(37) *Ū, u and asa of the roots sū, vu and asa are changed into at and the suffix tha is used.*

*Ū, u and asa of the roots sū, vu and asa become at and the suffix tha is used. Therefore: 'satthaṃ' 'vatthaṃ' 'attho'.*

[38] *Rañj'udādihi dha-d'idda-k'irā kvaci ja-dalopo ca.* 663

*Rañja - udi - idi - cada - madi - khudi - chidi - rudi - dala - susa - vaca - vaja icc evaṃ ādihi dhātūhi dha - da - idda - ka - ira icc ete paccayā honti kvaci ja-dalopo ca [puna nipaccante]. Randhaṃ; samuddo; indo; cando; mando; khuddo; chiddo; ruddo; daliddo; sukkaṃ; vakkam; vajiram; icc evaṃ ādi.*

(38) The suffixes *dha*, *da*, *idda*, *ka* and *ira* are used after the roots beginning with *rañja*, *udi* etc. and sometimes *ja* and *da* are elided.

The suffixes *dha*, *da*, *idda*, *ka* and *ira* are used after the roots beginning with *rañja*, *udi*, *idi*, *cada*, *madi*, *khudi*, *chidi*, *rudi*, *dala*, *susa*, *vaca* and *yaja* and sometimes the elision of *ja* and *da* of the roots is laid down. For example 'randhaṃ' 'samuddo' 'indo' 'cando' 'mando' 'khuddo' 'chiddo' 'ruddo' 'daliddo' 'sukkaṃ'

'vakkam' 'vajiram' and so on.

[39] Paṭito hissa herañ hīraṇ. 664

Paṭi icc etasmā hissa dhātussa herañ-hīraṇ-ādesā honti. Pāṭihīraṇ; pāṭiheraṇ.

(39) The root hi preceded by paṭi is changed into herañ and hīraṇ.

The root hi preceded by the prefix paṭi becomes herañ and hīraṇ. Therefore: 'pāṭihīraṇ' 'pāṭiheraṇ'.

[40] Kaṇḍy ādīhi ko. 665

Kaṇḍi - ghaṭi - vadi - karaṇḍi - maṇḍi - saṇḍi - kuṭhi bhaṇḍi - paṇḍi - daṇḍi - raṇḍi - taḍi - siḍi - caṇḍi - gaṇḍi - aṇḍi - laṇḍi - meṇḍi - eraṇḍi - kaḍi  
icc evam ādīhi dhātūhi kappaccayo hoti saha paccayena ca puna nipaccante yathāsambhavaṃ. Kaṇḍo; ghaṇṭo; vaṇṭo; karaṇḍo; maṇḍo; saṇḍo; kuṭṭho; bhaṇḍaṃ; bhaṇḍako; paṇḍo; raṇḍo; daṇḍo; viṭaṇḍo; isiṇḍo; caṇḍo; gaṇḍo; aṇḍo; laṇḍo; meṇḍo; eraṇḍo; kaṇḍo; icc evam ādayo aññepi saddā bhavanti.

(40) The suffix ka is used after the roots beginning with kaṇḍi.

The suffix ka is used after the roots beginning with kaṇḍi, ghaṭi, vadi, karaṇḍi, maṇḍi, saṇḍi, kuṭhi, bhaṇḍi, paṇḍi, daṇḍi, raṇḍi, taḍi, siḍi, caṇḍi, gaṇḍi, aṇḍi, laṇḍi, meṇḍi, eraṇḍi and kaḍi, and the words together with suffixes are laid down as the case may be. For example 'kaṇḍo' 'ghaṇṭo' 'vaṇṭo' 'karaṇḍo' 'maṇḍo' 'saṇḍo' 'kuṭṭho' 'bhaṇḍaṃ' 'bhaṇḍako' 'paṇḍo'

'raṇḍo' 'daṇḍo' 'vitaṇḍo' 'isiṇḍo' 'caṇḍo' 'gaṇḍo' 'aṇḍo' 'laṇḍo' 'meṇḍo' 'eraṇḍo' 'kaṇḍo'; thus the other words should be cited.

[41] Khād'āma-gamānaṃ khandh'andha-gandhā. 666

Khāda - ama - gama icc etesaṃ dhātūnaṃ khandha-andha-gandhādesā honti kappaccayo ca. Khandho; andho; gandho; evaṃ: khandhako; andhako; gandhako.

(41) The roots khāda, ama and gama are changed into khandha, andha and gandha.

The suffix ka is used after the roots khāda, ama and gama and they are changed into khandha, andha and gandha respectively. For example 'khandho' 'andho' 'gandho'; thus, 'khandhako' 'andhako' 'gandhako'.

[42] Paṭṭādīhy alaṃ. 667

Paṭa - kala - kusa - kada - bhaganda - mekha - vakka - takka - palla - sadda -mūla -bila -vida - caṇḍi - pañca - vā - vasa - paca - maca -musa -gotthu - puthu - bahu - magi - bahu - kabi - sabi - agga icc evaṃ ādīhi dhātūhi pāṭipadikehi ca uttarapadesu alaṃ - paccayo hoti pacchā puna nipaccante. Paṭe alaṃ iti paṭalaṃ; evaṃ: kalalaṃ; kusalaṃ; kadalaṃ; bhagandalaṃ; mekhalalaṃ; vakkalaṃ; takkalaṃ; pallalaṃ; saddalaṃ; mūlalaṃ; bilalaṃ; vidalaṃ; caṇḍālo; pañcālo; vālaṃ; vasalo; pacalo; macalo; musalo; gotthulo; puthulo; bahulo; maṅgalaṃ; bahalaṃ; kambalaṃ; sambalaṃ; aggalaṃ; icc evaṃ ādayo aññepi saddā bhavanti.

(42) The suffix alaṃ is used after the root beginning with paṭa.

The suffix *alam* is used after the roots and bases beginning with *paṭa*, *kala*, *kusa*, *kada*, *bhaganda*, *mekha*, *vakka*, *takka*, *palla*, *sadda*, *mula*, *bila*, *vida*, *caṇḍi*, *pañca*, *vā*, *vasa*, *paca*, *maca*, *musa*, *gotthu*, *puthu*, *bahu*, *magi*, *bahu*, *kabi*, *sabi* and *agga* and the accomplished words are laid down. For example 'that is enough for the garment: *paṭalam*'; thus : '*kalalam*' '*kusalam*' '*kadalam*' '*bhagandalam*' '*mekhalam*', '*vakkalam*' '*takkalam*' '*pallalam*' '*saddalam*' '*mulālam*' '*bilālam*' '*vidālam*' '*caṇḍālo*' '*pañcālo*' '*vālam*' '*vasalo*' '*pacalo*' '*macalo*' '*musalo*' '*gotthulo*' '*puthulo*' '*bahulo*' '*maṅgalam*' '*bahalam*' '*kambalam*' '*sambalam*' '*aggalam*'; the other words should be cited in the same way.

[43] *Puthassa puthu-path'āmo vā.* 668

*Puthu* *icc* *etassa paṭipadikassa puthu-pathādesā honti kvaci amappaccayo hoti.* *Puthavī*; *pathamo*; *puthujjano*; *paṭhavī vā.*

(43) *Putha* is changed into *putha*, *patha* or the suffix *ama* is laid down.

The base *puthu* becomes *putha* or *patha* and sometimes the suffix *ama* is used. Thus: '*puthavī*' '*pathamo*' '*puthujjano*' or '*paṭhavī*'.

[44] *Sāsādīhi tudavo.* 669

*Sāsa* - *dada* - *ada* - *mada* *icc* *evam ādīhi dhātuhi tu-du* *icc* *ete paccayā honti.* *Sattu*; *daddu*; *addu*; *maddu.*

(44) The suffixes *tu* and *du* are used after the roots beginning with *sāsa*.

The suffixes *tu* and *du* are used after the roots *sāsa*, *dada*, *ada*, *mada* etc. For example 'sattu' 'daddu' 'addu' 'maddu'.

[45] *Cy ādīhi īvaro.*

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*Cī - pā - dhā* icc *evam ādīhi dhātūhi īvarappaccayo* *hoti. Cīvaram; pīvaram; dhīvaram.*

(45) The suffix *īvara* is used after the roots beginning with *cī*.

The suffix *īvara* is used after the roots beginning with *cī*, *pā* and *dhā*. Thus: 'cīvaram' 'pīvaram' 'dhīvaram'.

[46] *Munādīhi ci.*

671

*Muna - yati - agga - pada - kava - suca - ruca - mahāla - bhaddāla - maṇa* icc *evam ādīhi dhātūhi pāṭipadikehi ca ippaccayo hoti. Muni; yati; aggi; pati; kavi; suci; ruci; mahāli; bhaddāli; maṇi.*

(46) And the suffix *i* is used after the roots beginning with *muna*.

The suffix *i* is used after the roots as well as bases such as *muna*, *yati*, *agga*, *pada*, *kava*, *suca*, *ruca*, *mahāla*, *bhaddāla* and *maṇa*. Thus: 'muni' 'yati' 'aggi' 'pati' 'kavi' 'suci' 'ruci' 'mahāli' 'bhaddāli' 'maṇi'.

[47] *Vidādīhy uro.*

672

*Vida - vala - masa - sinda - du - ku - kapu - maya - unda - khajja - khura* icc *evam ādīhi dhātūhi pāṭipadikehi ca urappaccayo hoti. Vidūraṭṭhāne jāto: vedūro; vallūro; masūro; sindūro; dūro; kūro; kappūro; mayūro; unduro; khajjūro; kururo.*

(47) The suffix *ura* is used after the roots beginning with *vida*.

The suffix *ura* is used after the roots as well as bases such as *vida*, *vala*, *masa*, *sinda*, *du*, *ku*, *kapu*, *maya*, *unda*, *khajja* and *khura*. Thus: 'one who is born in a distant place: *vedūro*' '*vallūro*' '*masūro*' '*sindūro*' '*dūro*' '*kūro*' '*kappūro*' '*mayūro*' '*unduro*' '*khajjūro*' '*kururo*'.

[48] *Hanādīhi ṇu-nu-tavo*.

673

*Hana* - *jana* - *bhā* - *ri* - *khanu* - *ama* - *vi* - *dhe* - *dhā* - *si* - *ki* - *hi* *icc* *evam* *ādīhi dhātūhi ṇu - nu - tu* *icc* *ete paccaya* *honti*. *Haṇu*; *jāṇu*; *bhāṇu*; *reṇu*; *khāṇu*; *aṇu*; *veṇu*; *dhenu*; *dhātu*; *setu*; *ketu*; *hetu*.

(48) The suffixes *ṇu*, *nu* and *tu* are used after the roots beginning with *hana*.

The suffixes *ṇu*, *nu* and *tu* are used after the roots beginning with *hana*, *jana*, *bhā*, *ri*, *khanu*, *ama*, *vi*, *dhe*, *dhā*, *si*, *ki* and *hi*. Thus: '*haṇu*' '*jāṇu*' '*bhāṇu*' '*reṇu*' '*khāṇu*' '*aṇu*' '*veṇu*' '*dhenu*' '*dhātu*' '*setu*' '*ketu*' '*hetu*'.

[49] *Kuṭṭādīhi ṭho*.

674

*Kuṭa* - *kusa* - *kaṭa* *icc* *evam* *ādīhi dhātūhi pāṭipadikehi ca ṭhappaccayo hoti*. *Kuṭṭho*; *koṭṭhaṃ*; *kaṭṭhaṃ*.

(49) The suffix *ṭha* is used after the roots beginning with *kuṭa*.

The suffix *ṭha* is used after the roots and bases

such as kuṭa, kusa and kaṭa. Thus: 'kuṭṭho' 'koṭṭhaṃ' 'kaṭṭhaṃ'.

[50] Manu-pūra-suṇādihi ussa-ṇus'isā. 675

Manu - pūra - suṇa - ku - su - ila - ala - mahi  
icc evaṃ ādihi dhātūhi pāṭipadikehi ca ussa - ṇusa -  
isa icc ete paccayā honti. Yathā: manusso, mānuso;  
puriso; poso; suṇisā; karisaṃ; siriso; iliso; aliso;  
mahiso; sīsaṃ; kīsaṃ; icc evaṃ ādayo saddā sesā bahukā  
bhavanti.

Iti kibbidhāne uṇādikappo chaṭṭho kaṇḍo.

Yāni sippāni lokasmiṃ aṇumthulāni vijjare

Tāni sabbāni sippāni sayamsijjhā bhavantu me.

Sandhikappo niṭṭhito.

(50) The suffixes ussa, ṇusa and isa are used after the roots beginning with manu, pūra and suṇa.

The suffixes ussa, ṇusa and isa are used after the bases such as manu, pūra, suṇa, ku, su, ila, ala and mahi. For example 'manusso' 'mānuso' 'puriso' 'poso' 'suṇisā' 'karisaṃ' 'siriso' 'iliso' 'aliso' 'mahiso' 'sīsaṃ' 'kīsaṃ'; other so many words are accomplished in the same way.

Here ends the sixth section in the uṇādi chapter on the kibbidhāna.

Whatever there are arts - little or great - in the world, all those may be self-accomplished to me.

The end of the sandhi chapter.

## Note VIII

This chapter of uṇādi covers 50 rules. The word uṇādi-kappa is derived as uṇ + ādi + kappa (uṇ means suffix uṇ, ādi means beginning, kappa means chapter) of which analysis is as follows:- uṇapaccayo ādi mariyādo yesaṃ paccayānan te uṇādayo. Te kappīyati etthā ti uṇādi-kappo<sup>1</sup> (the suffix uṇ is the beginning of these suffixes. These are arranged herein: uṇādi-kappa). Thus uṇādi-kappa means: "the chapter beginning with the suffix uṇ". It may be noted here that the suffix uṇ is also called ṇu i.e. ṇ + u or u + ṇ = ṇu as it occurs in Rūpasiddhi.<sup>2</sup> However, the mute letter ṇ is always eradicated after vuddhi (lengthening). According to Suttaniddesapāṭha<sup>3</sup> the suffix uṇ is not found in this chapter, it is considered as the suffix uṇ because the mute letter ṇ is added after the sound u, so the suffix u is meant here. However, the word uṇādi is used in Pāli grammar, because the Pāli grammarians

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1. Sdp 279, 5-7, see also Kvn 396, 18-20.

2. "atha uṇādayo vuccate" Rūp 374, 19, "kāle vattamānā-tīte ṇvādayo ... dhātūhi ṇupaccayo hoti" ibid., 375, 1-2, see also GPL p. 158.

3. "imasmiṃ hi kappe uṇapaccayo natthi. Tasmā ṇānubandho'va ukārādipaccayo uṇapaccayo nāma" Sdp 279, 7-8.



have borrowed this technical term from non-Pāli grammatical literature.<sup>4</sup> In this kaṇḍa, Kaccāyana arranges the rules so that the students may know the various kinds of suffixes which are not found in the Kita-kappa. Otherwise the students would lack the knowledge of various other suffixes occurring in Pāli literature. The treatment of Uṇādi-kappa is similar to that of the Kita-kappa, the difference between the two is only the particular suffixes. Therefore Buddhappiya does not consider this kappa as different from Kita-kappa and arranges both of them in the same group as discussed in the previous chapter.

In this concluding kaṇḍa, Kaccāyana has composed 50 rules. In the rule 629 he has used the word *ca* to indicate additional grammatical operation, similarly, in the rule 633 also. In the rule 636 Kaccāyana uses the word *ca* which is taken by the *vutti* to include another augment. In the rule 638 the word *ca* stands for the word *kiṇṇa* occurring in the preceding rule. In the rule 641 the word *ca* indicates additional grammatical operation. Similarly, in the rule 643 the word *ca* is taken in the *vutti* to include *kattari* and *bhāve*. In the rule 644 the word *ca* indicates additional grammatical operation. However, the *vutti*

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4. "uṇādi ti parasamāññavasena iṇuādipaccayānaṃ evādhivacanaṃ" Rūp - ṭ 228, 5-6, see also Kvn 396, 20-21 "uṇādi ti ṇuādipaccayānaṃ parasamāññā".

includes some other cases on the strength of the word *ca*. In the rule 645 Kaccāyana uses the word *ca* in the sense of 'and'. In the rule 650 Kaccāyana has used the word *ca* which according to Rūpasiddhi indicates *aniyamattho*.<sup>5</sup> In the rule 661 Kaccāyana uses the word *ca* in the sense of additional grammatical operation, similarly, in the following two rules also.

Rule 1: T reads *karoti akāsi karissatī ti kārū* for *kārū*; *karaṇasīlo ti kāruko* for *kāruko*, *pacatī ti pācako* for *pācako*; *janetī ti janitā* for *janitā*; *pacatī ti pacitā* for *pacitā* and *netī ti netā* for *netā*.

"*kārako*": occurs in Ja III 263, 7-8 as quoted under VII. 1.4. "*kattā*": occurs in Ja III 136, 4-5 as quoted under VII. 1.4. "*netā*": occurs in Ja V 223, 9-12 as follows:-

"*netā pitā uggato raṭṭhapālo  
dhammaṃ sivīnaṃ apacāyamāno  
so dhammaṃ evānuvicintayanto  
tasmā sake cittavase na vatto*".

Rule 2: *kiccattha* and *ktattha* should be read as *kicca* and *kta*. *S<sub>1</sub>*, *S<sub>2</sub>*, *B<sub>1</sub>* add *upasampādaniyaṃ bhavatā* after *upasampādetabbaṃ*. *B<sub>1</sub>*, *S<sub>1</sub>*, *S<sub>2</sub>* add *bhavatā* after *sayitabbaṃ*. *S<sub>1</sub>*, *S<sub>2</sub>* read *pacito odano bhavatā* for *bhavatā pacitaṃ*. *B<sub>1</sub>* reads *pacito odano bhavatā* for *bhavatā pacitaṃ odanaṃ*. "*kattabbaṃ*": occurs in Dh 53 as quoted under VII. 5.14.

Rule 3: "*upāsito*": occurs in Th 179 as follows:-

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5. "*casaddo aniyamattho*" Rūp 382, 2-3.

"upāsītā sappurīsā sutā dhammā abhiñhaso  
sutvāna paṭipajjissam̐ añjasam̐ amatogadham̐".

Rule 4: B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read khīyanti upaddavā etthā ti khemo (that in which troubles come to an end: khemo); T: khīyant'ettha upaddavūpasaggādayo ti khemo for khemo. T, B<sub>1</sub>, S<sub>2</sub> read bhāyitabbo ti bhemo,<sup>6</sup> T, S<sub>1</sub>, S<sub>2</sub>: Bhīmo<sup>7</sup> (that which is fearful: bhemo) B<sub>1</sub>, S<sub>2</sub> add bhāyanti etasmā ti vā bhemo (or that of which they are afraid: bhemo) S<sub>2</sub> reads ettha for etasmā, but S<sub>1</sub> reads only bhāyanti etasmā ti bhīmo for bhīmo. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T read raṃsiyo abhissaveti ti (S<sub>1</sub>, T: abhisaveti ti) somo (that which causes the rays to flow: somo) for samo. B<sub>1</sub> reads ravati gacchati ti romo T: ruvati gacchati rūhati ti romo (that which grows: romo) for romo. B<sub>1</sub> reads huvati juhvati etenā ti homo (that by which sacrifice is consecrated: homo) T: juhati ti homo (that which is offered: homo) for homo. B<sub>1</sub> reads paṭilomavasena vāti gacchati ti vāmo, lāmakavasena vāti gacchati pavattati ti vā vāmo (that which goes against the hair (contrariwise) or that which occurs by any thing which is low: vāmo) T: vāti gacchati ti vāmo for vāmo. B<sub>1</sub> reads dhunāti kampati ti dhūmo, T: uddhambhāge dhunāti kampati ti dhūmo (that which trembles in the upper parts: dhūmo) for dhūmo. B<sub>1</sub> reads seṭṭhabhāvena hinoti pavattati cittam̐ etasmin ti hemo (the mind is

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6. Nyp also reads bhemo.

7. Rūp also reads bhīmo.

attracted by its superior qualities: hemo), T: hinoti gacchati etasmin ti hemo for hemo. B<sub>1</sub> reads lunitabbo ti lomo, maṃsacammāni lunāti chindatī ti vā lomo (that which is to be shaved or that which cuts flesh and skin: lomo) T: allacammāni lunāti chindatī ti lomo (that which cuts living skins: lomo) for lomo. B<sub>1</sub> reads piyanam: pemo, piyāyitabbo ti vā pemo (loving: pemo or that which is to be loved: pemo) T: piyitabbo ti pemo for pemo. B<sub>1</sub>, T read sukhadukkham adatai bhakkhatī ti attā, B<sub>1</sub> adds jātijarāmarañādīhi adīyate bhakkhiyate ti vā attā (one who eats happiness and unhappiness or one who is eaten by birth, old age, death etc.: attā) for attā. T reads sukhadukkham adatai bhakkhatī ti ātumā for ātumā.

"khemo": occurs in D III 146, 20-22 as follows:-  
 "so imaṃ paṭhaviṃ sāgarapariyantaṃ akhilaṃ animittam akaṇṭakaṃ iddhaṃ phītaṃ khemaṃ sivaṃ nirabbudaṃ adaṇḍena asatthena dhammena abhivijjiya ajjhāvasati".  
 "homo": occurs in D I 9, 3-5 as follows:- "seyyathidaṃ aṅgaṃ nimittaṃ uppādaṃ supinaṃ lakkhaṇaṃ mūsi-kācchinnaṃ agghiromaṃ dabbihomaṃ ...". "dhūmo": occurs in S I 42, 1-2 as follows:-

"dhajo rathassa paññaṇaṃ dhūmo paññaṇaṃ aggino  
 rājā raṭṭhassa paññaṇaṃ bhaddā paññaṇaṃ itthiyā".

"pemo": occurs in Dh 213 as follows:-

"pemato jāyatī soko pemato jāyatī bhayaṃ  
 pemato vipphamuttassa n'atthi soko kuto bhayaṃ".

"attā": occurs in Vin I 13, 19-20 as follows:- "rūpaṃ

ca h'idaṃ bhikkhave attā abhavissa". "ātumā": occurs in Sn 782 as follows:-

"yo attano sīlavantāni jantu  
anānupuṭṭho ca paresa pavā  
anariyadhammaṃ kusalā tam āhu  
yo ātumānaṃ sayam eva pavā".

Rule 5: T reads thā for ṭhā. Mā in the vutti should be corrected to ma. Bhi should be read as bhī. T reads paccaṇīkadhamme sametī ti samatho (that which causes the averse dhamma-s to be pacified: samatho), B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> :sametī ti samatho for samatho. B<sub>1</sub> reads damatī ti damatho, damaṇaṃ vā damatho, damitabbo ti vā damatho (that which controls, controlling or that which is to be controlled: damatho) T: damaṇaṃ: damatho for damatho. B<sub>1</sub> reads daratī ti daratho (that which oppresses: daratho) T: dahanāṃ daratho (oppression: daratho) for daratho. B<sub>1</sub> reads jīṇṇabhāvaṃ rahissati gaṇhissatī ti ratho, dabbasambhāre rahati gaṇhātī ti vā ratho (that which will have the state of being decayed or holds up the collection of something substantial: ratho), T: dabbasambhāraṃ gaṇhātī ti ratho, rahanti gaṇhanti nemiādayo ettha etenā ti vā ratho (...or by which or wherein the circumference of a wheel etc. are held up: ratho) for ratho. B<sub>1</sub> reads davati gacchatī ti dumo, davati vuddhi viruḷhi gacchatī pavattati uddhaṃ vā ti dumo (that which rises up or grows in upper parts: dumo). T: thiraṃ duti gacchatī ti dumo for dumo. T reads paṭhavīpabbatādīsu taṃ taṃ ṭhānaṃ hinoti

gacchatī ti himo, ṭhānato gacchatī ti vā himo (that which spreads on different places on the land and mountain etc. or leaves the place: himo) B<sub>1</sub>: pathavi-pabbatādīsu gacchatī patatī ti himo for himo. B<sub>1</sub> reads kammavācāya bandhati etthā ti sīmā, bandhitabbā ti vā sīmā (that which binds up with the formal words of an act or that which is to be bound up: sīmā<sup>8</sup> T: sitabbo bandhitabbo ti sīmo for sīmo, S<sub>1</sub>, S<sub>2</sub>: sīmo. B<sub>1</sub> reads satte avakhaṇḍenti nivārenti etenā ti dāmo, musikādīhi khādīyati avakhaṇḍīyati ti vā dāmo (by which animals are prevented or that which is eaten by rats etc.: dāmo) T: sattānaṃ gamanaṃ avakhaṇḍati etenā ti dāmo for dāmo. T reads rattindivā yāti gacchatī ti yāmo (that which goes night and day: yāmo) B<sub>1</sub>: yāti gacchatī ti yāmo for yāmo. B<sub>1</sub> reads paresaṃ cittaṃ gaṇhituṃ samatthetī ti sāmo (that which enables to bear others mind: sāmo) T: sāmattthetī ti sāmo for sāmo. B<sub>1</sub>, T read tiṭṭhanti (T: tiṭṭhati) etenā ti thāmo (by which they remain: thāmo) for ṭhāmo. According to Rūpasiddhi<sup>9</sup> ṭha can be changed into tha, therefore ṭhāmo is thāmo. T reads bhasmiyate so'ti bhasmā kariyati etenā ti bhasmā (that which is turned into ashes or that by which ashes are done: bhasmā) B<sub>1</sub>: bhasati bhasmīkariyati ti bhasmā (that which is being turned into ashes: bhasmā) for bhasmā. "samatho": occurs in As 53, 32 as follows:-----

8. Rūp also reads sīmā.

9. "ṭhā = gatinivattiṃhi. Thāmo, ṭhassa thattaṃ" Rūp 377, 4-5.

"paccanīkadhamme sametī ti samatho". "ratho": occurs in Ja III 131, 13-14 as quoted under VI. 4.40. "dumo": occurs in Ja IV 494, 26-28 as follows:-

"sabbesam evaṃ hi narānarīnaṃ  
calācalaṃ paṇabhuno' dha jīvitaṃ  
paṭo va dhuttassa dumo va kujalo, etc."

"sīmā": occurs in Vin I 109, 12-13 as follows:- "yā sā  
saṅghena sīmā sammata samānasaṃvāsā ekuposathā".

"bhīmo": occurs in Ja V 165, 26-29 as follows:-

"so'haṃ samāgama janinda tehi  
saṃhaṭṭhalomo avacasmi bhīto  
kuhiṃ ayaṃ nīyati bhīmakāyo  
nāgena kiṃ kāhatha bhojaputtā".

"yāmo": occurs in Vin II 236, 9-10 as follows:-

"nikkhanto paṭhamo yāmo". "ṭhāmo": occurs in Bv II 55  
as follows:-

"kiṃ me ekena tiṇṇena purisena thāmadassinā  
sabbāññutaṃ pāpuṇitvā santāressaṃ sadevake".

Rule 6: B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> add akārassa after upadhassa. S<sub>1</sub>,  
S<sub>2</sub>, T, B<sub>1</sub> read dabbasambhāraṃ gaṇhātī ti (T: gaṇhiyātī  
ti) gehaṃ (that which holds the collection of something  
substantial: gehaṃ) for gehaṃ. "gehaṃ": occurs in Ja IV  
482, 27-30 as follows:-

"yuvā sujāto sumukho sudassano  
sāmo kusumbhaparikiṇṇamassu  
hitvāna kāme paṭigaccha gehaṃ  
anujāna maṃ pabbajissāmi deva".

Rule 7: T reads maccharāyātī ti maccharo; maccharā-

yanam: macchero, masati maccharati attano santakam  
 pariguyhati ti vā maccharo; macchareti attano santakam  
 paresam sādharāṇabhāvam na icchati ti vā macchero (one  
 who is envious: maccharo; envy: macchero; or one who  
 conceals one's own property: maccharo; or one who does  
 not desire one's own property equaled by others:  
 macchero) B<sub>1</sub>, S<sub>2</sub> read maccharati ti maccharo, evam  
 macchero for maccharo; macchero. "macchero": occurs in  
 Dhs 1122 as follows:- "yam evarūpaṃ maccharaṃ maccha-  
 rāyanā maccharāyitattaṃ vevicchaṃ kadariyaṃ  
 kaṭakañcukatā aggahitattaṃ cittassa".

Rule 8: B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T read ābhuso (T ā bhuso)  
 caritabban ti acchariyaṃ (that which is to be practised  
 excessively: acchariyaṃ) for acchariyaṃ; T has  
 accheraṃ...; ā bhuso caritabbā bhakkhitabbā ti vā  
 acchera, carati bhakkhati etenā ti vā accheraṃ;  
 accharaṃ(... or one by which one eats: accheraṃ,  
 accharaṃ...) B<sub>1</sub>: evam accharaṃ, accheraṃ; S<sub>1</sub>, S<sub>2</sub>: evam  
 accharaṃ, accheraṃ; accharaṃ paharituṃ yuttan ti pi (S<sub>2</sub>  
 omits pi) accharaṃ; acchariyaṃ vā (S<sub>1</sub> omits accharaṃ)  
 (... that which is fit to be snapped : accharaṃ or  
 acchariyaṃ) for acchariyaṃ; accharaṃ; acchariyaṃ;  
 accheraṃ vā. Duplication of acchariyaṃ (by Senart)  
 seems unwarranted. B<sub>1</sub>, T, S<sub>1</sub>, S<sub>2</sub> add caggahaṇena  
 masussa sussāpi cchariyādeso hoti. Macchariyaṃ;<sup>10</sup> T  
 adds vā after hoti and maccharāyanam before  
 macchariyaṃ, S<sub>2</sub> reads mā acchariyaṃ etassa hoti ti  
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 10. Nyp also records the same.



macchariyaṃ (he has no strange(?): macchariyaṃ) for macchariyaṃ (by the force of the word ca, su of the root masu is changed into cchariya. For example macchariyaṃ) after accheram̐ vā.

"acchariyaṃ": occurs in D I 2, 9-12 as follows:-  
 "acchariyaṃ āvuso abbhutaṃ āvuso yāvaṃ c'idaṃ tena bhagavatā jānataṃ passataṃ arahataṃ sammāsambuddhena sattānaṃ nānādhimuttikataṃ suppaṭividditaṃ". "macchariyaṃ": occurs in Dhs 1122 as follows:- "pañca macchariyāni āvāsamacchariyaṃ kusalamacchariyaṃ lābhamacchariyaṃ vaṇṇamacchariyaṃ dhammacchariyaṃ".

Rule 9: B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read alati samattheti ti allaṃ (that which enables: allaṃ) T: sajjati ettha ti allaṃ (wherein something gets attached: allaṃ) for allaṃ. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T read kalitabbaṃ saṅkhyātabban ti kallaṃ (that which is to be counted: kallaṃ) for kallaṃ. T reads sattānaṃ sarīre salati gacchati pavisati ti sallaṃ, sattānaṃ jīvitaṃ salayanti kampenti viddham̐senti etena ti vā sallaṃ, sayam̐ eva jīvitaṃ vā saleti kampeti viddham̐seti ti sallaṃ (that which enters into the body of beings: sallaṃ; by which they destroy the life of beings: sallaṃ or that which destroys the life: sallaṃ) B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>: salati gacchati pavisati ti sallaṃ for sallaṃ.

"allaṃ": occurs in M III 95, 30-32 as follows:-  
 "seyyathā pi bhikkhave allaṃ kaṭṭhaṃ sasnehaṃ, atha puriso āgaccheyya uttarāraṇiṃ ādāya". "kallaṃ": occurs in Vin I 14, 9 as follows:- "kallaṃ nu taṃ

samanupassitum etam mama". "sallam": occurs in Ja I 155, 10-12 as follows:-

"dhi-r-atthu kaṇḍinaṃ sallam purisaṃ gaḥhavedhinaṃ  
dhi-r-atthu taṃ janapadaṃ yatth'itthi pariṇāyikā  
te cāpi dhikkitaṃ sattā ye itthinaṃ vasaṃ gataṃ".

Rule 10: B<sub>1</sub>, S<sub>1</sub>, T read kalitabbaṃ saṅkhyātabban ti kalyāṇaṃ, S<sub>2</sub>: kallaṃ sukhaṃ aṇati pāleti ti kalyāṇaṃ (that which protects the happiness: kalyāṇaṃ) for kalyāṇaṃ. T reads paṭivimsaṃ kalitabbaṃ saṅkhyātabban ti paṭikalyāṇaṃ (that which is to be counted in (different) parts: paṭikalyāṇaṃ) B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read gaṇato paṭikkamitvā salanti (S<sub>2</sub>: salati) etthā ti paṭisalyāṇaṃ (S<sub>2</sub>: paṭisallāṇaṃ) (where they go after having gone back from the groups: paṭisalyāṇaṃ) for paṭisalyāṇaṃ. T reads salanti etthā ti sallāṇo, B<sub>1</sub>: sallāṇo for kallaṇo<sup>11</sup> and gaṇato paṭikkamitvā salanti gacchanti etthā ti paṭisallāṇo for paṭisallāṇo.

"kalyāṇaṃ": occurs in D I 62, 29-31 as follows:-  
"so dhammaṃ deseti ādikalyāṇaṃ majjhe kalyāṇaṃ pariyo-  
sāṇakalyāṇaṃ satthaṃ savyañjanaṃ". "sallāṇo": occurs in Vin III 69, 24-25 as follows:- "atha kho bhagavā tassa addhamāsassa accayena paṭisallāṇā vuṭṭhito āyasmantaṃ ānandaṃ āmantesi".

Rule 11: B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T read añṇamaññaṃ mathati vilolaṭi ti (S<sub>2</sub>: vilolaṭi ti, T: vilolaṭeti ti) mallo: (those who make each other to roll: mallo) for mallo. T reads

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11. Rūp also reads kallaṇo.

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 annamannaṃ mathanaṃ viloṭhanaṃ: mallaṃ (rolling each  
 other : mallaṃ) for mallaṃ and ~~~ ~~~  
 viloṭheti ti mallako for mallako. "mallaṃ": occurs in  
 Ja VI 277, 17-18 as follows:-

"passa malle samajjasmiṃ poṭhenti digunaṃ bhujaṃ  
 nihate nihataṃāne ca maṇimhi passa nimmitaṃ".

Rule 12: S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub>, T read bhojanaṃ for bhojjaṃ.  
 "kattabbaṃ": occurs in Dhp 53 as quoted under VII.5.14.  
 "karaṇīyaṃ": occurs in Vin III 158, 6-7 as quoted under  
 VII. 1.17.

Rule 13: B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> add avassake tāva before kārī'si.  
 Adhamiṇo should be corrected to adhamiṇe. B<sub>1</sub> reads  
 kārīyaṃ me bhavataṃ sayanaṃ for kārīyaṃ, kayyaṃ bhavataṃ  
 vatthaṃ.

"kattabbaṃ": occurs in Dhp 53 as quoted under VI.  
 5.14. "karaṇīyaṃ": occurs in Vin III 158, 6-7 as quoted  
 under VII. 1.17.

Rule 14: tu ca in the rule should be corrected to tuṃ  
 as shown in all the versions. B<sub>1</sub> reads araho, S<sub>2</sub>:  
 arahati for arahā. B<sub>1</sub> reads sakkaṃ for sakko. B<sub>1</sub>, T read  
 janituṃ for jinituṃ. S<sub>1</sub>, S<sub>2</sub> read sakko bhavaṃ netuṃ for  
 sakko bhavaṃ jinetuṃ, T, B<sub>1</sub> omit it. S<sub>1</sub>, S<sub>2</sub>, T, B<sub>1</sub> read  
 bhavituṃ<sup>12</sup> for bharituṃ. "sakkaṃ": occurs in Vin III  
 103, 16-17 as follows:- "n'āvuso sakkaṃ yena vā tena vā  
 adhivāsetuṃ".

Rule 15: S<sub>1</sub>, S<sub>2</sub> read iñja for ija and añja for aja.

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 12. Nyp also reads bhavituṃ.

S<sub>1</sub>, S<sub>2</sub>, T read piṃsa for pisa. S<sub>1</sub>, S<sub>2</sub>, T add niti before tatha, the addition is very significant, because the vutti gives the example niccaṃ which is derived from niti.<sup>13</sup> S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub>, T read paṭhamam eva vajitabbā ti (T: vajitabbam) pabbajjā (that which is to be approached at first instance only: pabbajjā) for pabbajjā. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read iñjanam (T: ijanam): ejjā (shaking: ejjā) for ejjā. T reads samajjanam sam ekato byattigamanam: samajjā (going together: samajjā) B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>: samajjanam: samajjā for samajjā. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T read nisīdanam: nisajjā (sitting: nisajjā) for nisajjā. B<sub>1</sub>, S<sub>1</sub>, T read vijānanam (S<sub>2</sub>: vijjanam): vijjā (knowing: vijjā) for vijjā. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> T read visajjanam: visajjā (answering: visajjā) for visajjā. S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub>, T read padanam (T adds jānanam): pajjā (knowing: pajjā) for pajjā. B<sub>1</sub>, S<sub>1</sub>, B<sub>1</sub>, T read hananam: vajjhā (killing: vajjhā) for vajjhā. T, B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read esanam : icchā (searching: esanam) for icchā. T, B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read atiesanam: aticchā (searching more: aticchā) for aticchā. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T read sadanam: sajjā (sitting: sajjā) for sajjhā which should be corrected to sajjā. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T read abhiesanam: abhijjhā (wishing much: abhijjhā) for abhijjhā, B<sub>1</sub> reads abhicchā. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T read sayanti etthā ti seyyā (they sleep herein: seyyā) for seyyā. T, B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read sammā cittam nidhetti (T: nidhenti) etāyā ti saddhā (by

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13. Nyp also records niti.

which one bears the mind well: saddhā) for saddhā. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read caritabbā: cariyā (that which is to be behaved": cariyā) T: caraṇaṃ: cariyā (behaving: cariyā) for cariyā. T, S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub> read karaṇaṃ: kiriyā (doing: kiriyā) for kiriyā. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T read rujanaṃ: rucchā (feeling pain: rucchā) for rucchā. T reads byāpajjanaṃ: pajjhā (reaching specially: pajjhā) B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>: padanaṃ: pajjhā, B<sub>1</sub>: pacchā for pajjhā.<sup>14</sup> S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub> read riñcanaṃ T: rīcanaṃ: ricchā (being spent: ricchā) for ricchā. B<sub>1</sub> reads tikicchanāṃ: tikicchā (healing: tikicchā) S<sub>1</sub>, S<sub>2</sub>: tikicchatī ti tikicchā; T: cikicchanāṃ: cikicchā for cikicchā.<sup>15</sup> B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read saṅkocanaṃ: saṅkucchā<sup>16</sup> (contracting: saṅkucchā) T: saṅkocanaṃ: kucchā for kucchā.<sup>17</sup> B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T read madanaṃ: macchā (intoxication: macchā) for macchā,<sup>18</sup> S<sub>1</sub>, S<sub>2</sub> read majjā. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> T read labhanaṃ: lacchā (obtaining: lacchā) for lacchā. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read raditabbā ti (S<sub>2</sub>: ratitabbā): racchā, radanaṃ vilekhanāṃ vā racchā (that which is to be written or writing: racchā) T: radanaṃ: racchā for racchā. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T read adhobhāgena (T: adhobhāge) gacchatī ti tiracchā; tiracchāno,<sup>19</sup> (T, S<sub>1</sub>, S<sub>2</sub> omit

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14. Nyp also reads pajjhā.

15. Nyp also reads cikicchā.

16. Nyp also reads saṅkucchā.

17. Rūp also reads kucchā.

18. Nyp also reads macchā.

19. Nyp also records tiracchāno.

tiracchāno) (one who goes by the lower part (of body):  
 tiracchā) for tiracchā. T reads ajanam khepanam: ajjhā  
 (throwing: ajjhā) B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>: ajanam: ajjhā, B<sub>1</sub> reads  
 acchā<sup>20</sup> for ajjhā. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read titikkhatī ti  
 titikkhā (which makes to forbear: titikkhā) T: tī-  
 tikkhanam: tītikkhā (forbearing: titikkhā) for  
 titikkhā; T adds tikicchānam: tikicchā after titikkhā.  
 B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, read saha āgamanam: sāgacchā (coming  
 together: sāgacchā) T: samāgamanam: sāgacchā for  
 sāgacchā. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read duṭṭhu bhakkhanam: dobha-  
 cchā<sup>21</sup> S<sub>1</sub>: doghacchā (bad difficult eating: dobhacchā)  
 T: dubbhakkhanam: doghacchā for dogacchā. S<sub>1</sub>, S<sub>2</sub>, T, B<sub>1</sub>  
 read duṭṭhu rosanam: dorucchā (bad anger: dorucchā) B<sub>1</sub>:  
 duracchā for doracchā. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T read pucchanam:  
 pucchā (asking: pucchā) for pucchā. T, B<sub>1</sub>, S<sub>1</sub> S<sub>2</sub> read  
 muhanam: mucchā (wavering: mucchā) for mucchā. T, B<sub>1</sub>,  
 S<sub>1</sub>, S<sub>2</sub> read vasanam: vacchā (dwelling: vacchā) for  
 vacchā. T reads kacam dīpanam: kacchā (brightening:  
 kacchā) S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub>: kacam: kacchā for kacchā. B<sub>1</sub>,  
 S<sub>1</sub>, S<sub>2</sub>, T read saha kathanam: sākacchā (speaking  
 together: sākacchā) for sākacchā. T reads tudanam  
 byathanam: tucchā (piercing: tucchā) B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> :  
 tudanam: tucchā for tucchā. T reads pavesanam: vicchā  
 (entering: vicchā), B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> : visanam: vicchā for  
 vicchā. T, S<sub>1</sub>, S<sub>2</sub> read piṃsanam, B<sub>1</sub> : pisanam: picch-

20. Nyp also reads acchā.

21. Nyp also reads dobhacchā.

illā (grinding: picchillā) for picchillā. T, B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read sukkhadukkhaṃ mudatī (T: adati) bhakkhatī ti maccho<sup>22</sup>, S<sub>2</sub> reads macco (one who enjoys happiness and unhappiness: maccho) for macco. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T read sat-tānaṃ pāṇaṃ museti ca cajetī ti (S<sub>1</sub>: musati cajatī ti T: cajatī ti) maccu (one who causes beings to relinquish life: maccu) for maccu. T, S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub> read satanaṃ: saccaṃ (truth: saccaṃ) for saccaṃ. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> T read uddhaṃ (T: uddhaṃbhāge) dhunatī kapatī ti (T: kampetī ti) uddhaccaṃ (that which shakes in upper parts: uddhaccaṃ) for uddhaccaṃ. T, B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read naṭataṃ, T: natataṃ : naccaṃ (dancing : naccaṃ) for naccaṃ. T, B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read nitanaṃ : niccaṃ (constancy : niccaṃ) for niccaṃ. T reads sātaccanaṃ, B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> : tathanaṃ : tacchaṃ (reality : tacchaṃ) for taccaṃ which should be corrected to tacchaṃ. T adds ādiggahane-na aññe saddā nippaccante. Kukkuccanaṃ : kukkuccā; vicikicchanaṃ: vicikicchā; vibhajanaṃ: vibhacchā<sup>23</sup> (by the force of the word ādi other words are accomplished. For example, contracting: kukkucchā; doubt: vicikicchā; dividing : vibhacchā) after icc evamādi.

"pabbajjā" : occurs in Vin III 12, 25-26 as follows:- "anunnāto'si pana tvaṃ sudinna mātāpitūhi agārasmā anagāriyaṃ pabbajjāya". "samajjā": occurs in D III 182, 24-25 as follows:- "samajjābhicaraṇaṃ bhog-

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22. Nyp also reads maccho.

23. Nyp also records the same.

ānaṃ apāyamukhaṃ". "vijjā": occurs in Vin III 5, 15-18 as follows:- "ayaṃ kho me brāhmaṇa rattiyā majjhime yāme dutiyā vijjā adhigatā avijjā vihatī vijjā uppannā tamo vihato āloko uppanno yathā taṃ appamattassa ātāpino pahitattassa viharato". "vajjhā": occurs in Vin IV 226, 29 as follows:- "vajjhā nāma yaṃ katvā vajjhappattā hoti". "seyyā": occurs in Vin IV 41, 6-8 as follows:- "te annatarasmiṃ saṅghike vihare seyyaṃ santharitvā taṃ pakkamantā n'eva uddharimṣu na uddharāpesuṃ anāpucchā pakkamimṣu". "saddhā" : occurs in Dhs 25 as follows:- "yā tasmimṃ samaye saddhā saddahanā okappanā abhippasādo saddhā saddhindriyaṃ saddhābalaṃ". "cariyā" : occurs in Paṭis I 79, 4-5 as follows:- "cariyā'ti tisso cariyā yo viññāṇacariyā, aññāṇacariyā, ñāṇacariyā". "pacchā": occurs in Ja V 7, 20-21 as follows:-

"tasmā hi pāpakaṃ kammaṃ rakkhass'eva sumajjhime mā taṃ sabbo jano pacchā pakkatthāsi mayi mate".

"tikicchā": occurs in Ja V 215, 1-4 as follows:-

"kaṇhāhi daṭṭhassa karonti he'eke  
amanussavaddhassa karonti paṇḍitā  
na kāmanītassa karoti koci  
okkantasukkassa hi kā tikicchā".

"tiracchāno": occurs in D I 228, 1-3 as follows:-

"micchādiṭṭhissa kho ahaṃ lohicca dvinnaṃ gatīnaṃ annataraṃ gatiṃ vadāmi, nirayaṃ vā tiracchānayaṇiṃ vā".

"titikkhā": occurs in Dhp 148 as quoted under I. 3.3.

"kacchā": occurs in Ja VI 581, 18-19 as follows:-



"kūñcaṃ nadati mātaṅgo kūñjaro saṭṭhihāyano  
kacchāya baddhamānāya kūñcaṃ nadati vāraṇo".

"sākacchā": occurs in Khp V 9 as follows:-

"khantī ca sovacassatā samanāṇaṃ ca dassanaṃ  
kālena dhammasākacchā etaṃ maṅgalaṃ uttamaṃ".

"maccho": occurs in A V 171, 1-2 as follows:-

"svāssudaṃ kadaliṭṭhesu seti maccho va visagilito".

"maccu": occurs in Dh 287 as follows:-

"taṃ puttapaśusammattaṃ byāsattamaṇasaṃ naraṃ  
suttaṃ gāmaṃ mahogho va maccu ādāya gacchati".

"saccaṃ": occurs in Dh 224 as follows:-

"saccaṃ bhaṇe na kujjheyya dajjā appasmi yācito  
eteḥi tīhi ṭhānehi gacche devāna santike".

"uddhaccaṃ": occurs in Dh 427 as follows:- "uddhaccaṃ

hoti". "niccaṃ": occurs in S I 53, 32-33 as follows:-

"niccam uttaraṃ idaṃ cittaṃ, niccam ubbiggaṃ idaṃ  
mano".

Rule 16: B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read vividhehi sīlādiguṇehi  
bhavati ti vibhū, B<sub>1</sub> adds visesena vā bhavati ti vibhū  
(one who has various qualities beginning with morality  
or one who has a speciality : vibhū) T: visesena  
bhavati ti vibhū for vibhū. B<sub>1</sub>, T read sayam attanā  
bhavati sayambhū (one who exists by himself: sayambhū)  
for sambhū, S<sub>1</sub>, S<sub>2</sub>: sayambhū. B<sub>1</sub>, T read abhibhavitvā  
bhavati ti abhibhū (one who overcomes: abhibhū) for  
abhibhū. T, B<sub>1</sub> read saṃ suṭṭhu dhunāti kampaṭi ti (T:  
kampeti ti) sandhū (T, S<sub>1</sub>, S<sub>2</sub> : sandhu) (that which  
shakes well: sandhū) for sandhū. T reads uddhambhāge

dhunāti kampetī ti uddhu, S<sub>1</sub>, S<sub>2</sub> : uddhu (that which shakes in upper parts: uddhu) for uddhū which B<sub>1</sub> omits. T, B<sub>1</sub> read visesena bhāti dibbatī ti (T: dippatī ti) vibhā (that which shines in particular: vibhā) for vibhā. B<sub>1</sub>, T read nissesena (T: nisesena) bhāti dibbatī ti (T: dippatī ti) nibhā (that which shines completely: nibhā) for nibhā. T, B<sub>1</sub> read pakārena bhāti dibbatī ti (dippatī ti) pabhā (that which shines in different manner: pabhā) for pabhā. T, B<sub>1</sub> add saha bhāsanti etthā ti sabhā, T adds further samāgatā bhāsanti etthā ti vā sabhā<sup>24</sup> (in which they speak together or coming together they speak: sabhā) S<sub>1</sub>, S<sub>2</sub>: sabhā after pabhā. T, B<sub>1</sub> read ābhuso (T: ā bhuso) bhāti dibbatī ti (T: dippatī ti) ābhā (that which shines excessively: ābhā) for ābhā. B<sub>1</sub>, T read bhujena kuṭilena gacchatī ti bhujago for bhujago; T, B<sub>1</sub> omit urago.<sup>25</sup> T, B<sub>1</sub> read turitaturitaṃ (B<sub>1</sub>: turitaturito) gacchatī ti turago for turaṅgo. T, B<sub>1</sub> read saṃ suṭṭhu paṭhaviṃ (B<sub>1</sub>: pathaviṃ) khanatī ti (T: khañnatī ti) saṅkho for saṅkho. B<sub>1</sub> reads visesena yamati uparamatī ti viyo (one who is quiet in particular: viyo) T: visesena upasametī ti viyo for viyo. T, B<sub>1</sub> read suṭṭhu manati jānātī ti sumo (one who knows well: sumo) for sumo. T, B<sub>1</sub> read pari samantato (T adds sabbākārena after samantato) tanoti vitthāretī ti parito (that which spreads in the entire manner:  
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24. Nyp also records the same.

25. Nyp records urago.

parito) for parito.

"sayambhū: occurs in Bv XIV 1 as follows:-

"sujātassa aparena sayambhū lokanāyako

durāsado asamasamo piyadassī mahāyaso".

"abhibhū": occurs in D III 29, 14-16 as follows:- "ahaṃ  
asmi brahmā mahābrahmā abhibhū anabhibhūto  
āṇṇadatthudaso vasavatti issaro kattā nimmātā seṭṭho  
sañjitā vasi pitā bhūtabhavyānaṃ". "pabhā": occurs in D  
I 17, 21-23 as follows:- "te tattha honti manomaya  
pītibhakkhā sayampabhā antalikkhacarā subhaṭṭhāyino,  
cīraṃ dīghaṃ addhānaṃ tiṭṭhanti". "sabhā": occurs in  
Ja I 302, 3-4 as follows:-

"yathā nadi ca pantho ca pānāgāraṃ sabhā papā

evaṃ lokitthiyo nāma nāsaṃ kujjhanti paṇḍitā".

"ābhā" : occurs in D II 12, 11-13 as follows:-

"yattha pi'me candimasuriyā evaṃ mahiddhikā evaṃ

mahānubhāvā ābhāya nānubhonti". "bhujago": occurs in

Nidd I 7, 28-8, 1 as quoted under VII. 1. 7. "saṅkho":

occurs in Vin IV 163, 20-21 as quoted under VII. 5.9.

Rule 17: T reads ucanaṃ: oko (speaking: oko) for oko;  
pacanaṃ: pāko (cooking: pāko) for pāko; siñcanaṃ: seko  
(sprinkling: seko) for seko; sucanaṃ soko (mourning:  
soko) for soko; vivecanaṃ: viveko (detachment: viveko)  
for viveko; cajanāṃ : cāgo (relinquishing : cāgo) for  
cāgo; yujanaṃ : yogo (association : yogo) for yāgo  
which should be read as yogo; bhujanaṃ sevanaṃ: bhogo,  
kuṭilaṃ karoti etena ti vā bhogo (serving or by which

one is made crooked: bhogo) for bhāgo which should be read as bhogo; rujanaṃ: rogo for rogo; rañjanti etenā ti rāgo for rāgo and adds bhajati ti bhāgo, B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>: bhāgo<sup>26</sup> after rāgo. T reads bhañjati ti bhaṅgo for bhaṅgo and adds rūpādīsu ārammaṇesu rañjati ti raṅgo; S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub>: raṅgo<sup>26</sup> after bhaṅgo. T reads sañjati ti saṅgo for saṅgo.

"soko": occurs in Dhp 213 as quoted under VII. I.4.  
 "cāgo": occurs in M I 486, 18-20 as follows:- "tasmā tathāgato sabbamaññitānaṃ sabbamathitānaṃ sabbaahiṃkāramahiṃkāramānānusayānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anupādā vimutto ti vadāmi". "yogo": occurs in It 101, 14-16 as follows:- "aham asmi bhikkhave brāhmaṇo yācayogo sadā payatapāṇi antimadehadhāro anuttaro bhisakko sallakatto". "rogo": occurs in Nidd I 13, as quoted under VII. 1.5. "rāgo": occurs in Nidd I 23, 17-18 as quoted under VII. 4.1. "bhāgo": occurs in Vin I 299, 23 as follows:- "samako dātabbo bhāgo". "bhaṅgo": occurs in Vin II 108, 18-19 as follows:- "sarakuttiṃ pi nikāmayamānassa samādhissa bhaṅgo hoti". "raṅgo": occurs in Ap 4, 5-6 as quoted under VII. 4.1. "saṅgo": occurs in Dhp 171 as quoted under I. 4.7.

Rule 18: - k'ānakā should be corrected to - k'ānanakā and ānakādesā to ānanakādesā. Bhu and cita should be read as bhū and citi. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> have kattari tāva

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26. Nyp also records the same.

before panudatī ti. T reads sudatī ti sūdano (that which permeates : sūdano) for sūdano; janetī ti janano (one who causes others to be born: janano) for janano; suṇatī ti savano (one that hears: savano) for savano; lunatī ti lavano (one who reaps: lavano) for lavano; havatī ti havano, juhōtī ti vā havano (one who offers: havano) for havano; punatī ti pavano (one who cleans: pavano) for pavano; bhavatī ti bhavano (one who exists: bhavano) for bhavano; jānatī ti ñāṇo (one who knows: ñāṇo) for ñāṇo which should be read as ñāṇo; asatī ti asano (one who eats: asano) for asano and sametī ti samaṇo (one who becomes calm: samaṇo) for samaṇo. B<sub>1</sub>, T read panudate for panujjate. S<sub>2</sub> reads asayate for assate. T reads kuyyate for kūyate. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> Cd read kārīte ca for sakārītehi ca. T reads panudananti anenā ti panudanaṃ (by which something is thrown: panudanaṃ) for panudanaṃ and omits sūdanaṃ. T reads jananti anenā ti jananaṃ (by which one is born: jananaṃ) for jananaṃ; suṇanti anenā ti savaṇaṃ (by which they hear: savaṇaṃ) for savaṇaṃ; lunanti anenā ti lavaṇaṃ (by which they reap: lavaṇaṃ) for lavaṇaṃ; havanti anenā ti havanaṃ (by which they offer: havanaṃ) for havanaṃ; pavanti anenā ti pavanaṃ (by which they clean: pavanaṃ) for pavanaṃ; bhavanti anenā ti bhavanaṃ (by which they exist: bhavanaṃ) for bhavanaṃ; jānanti anenā ti jānanaṃ (by which they know: jānanaṃ) for jānanaṃ; asanti anenā ti asanaṃ (by which they eat: asanaṃ) for asanaṃ and samenti anenā ti samaṇaṃ (by which they

become calm: samaṇaṃ) for samaṇaṃ. T reads panudatī ti panudako for nudatī ti nudako; duhatī ti should be corrected to juhotī ti as B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>. Jānako should be read as jānanako. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read sametī ti samako for samatī ti sāmako. B<sub>1</sub> reads phandāpayatī ti phandāpayako. Evaṃ āṇāpayako; cetāpayako; sañjānanako for āṇāpayatī ti āṇāpako; evaṃ phandāpako; cetāpako; sañjānako; icc evam ādi.

"samaṇo": occurs in Vin I 8, 36-9, 1 as follows:-  
 "ayaṃ āvuso samaṇo gotamo āgacchati bāhulliko padhānavibbhanto āvatto bāhullāya". "ñāṇaṃ": occurs in Vin I 11, 2 as follows:- "ñāṇaṃ udapādi". "sāvako": occurs in M I 46, 21-22 as follows:- "kittāvataṃ nu kho āvuso ariyasāvako sammādiṭṭhi hoti". "pāvako": occurs in S I 69, 24-26 as follows:-

"laddhā hi so upādānaṃ mahā hutvāna pāvako  
 so āsajja ḍahe bālaṃ naraṃ nāriṃ ca ekadā  
 tasmā taṃ parivajjeyya rakkaṃ jīvitam attano".

"upāsako": occurs in A I 88, 22-23 as follows:- "saddho bhikkhave upāsako evaṃ sammā āyācamāno āyāceyya".

Rule 19: B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read dakāro rakāram āpajjate for do raṃ and add sassa, T: sakārassa after dhātva antassa. Ca ādesā after ī should be corrected to icc ete ādesā as B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> or icc ādesā as T. Sakenasakena should be separated as sakena; sakena. Buddhasāsanena should be corrected to buddhasāsane as shown in all the versions. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T read imam iva naṃ passatī ti īdiso (one sees that (man) as he sees this man: īdiso) for īdiso;

yam iva naṃ passatī ti yādiso (one sees that man like whom: yādiso) for yādiso and tam iva naṃ passatī ti tādiso (one sees him like that : tādiso) for tādiso; B<sub>1</sub>, T read mam iva naṃ passatī ti mādiso (one sees that man as he sees me: mādiso) for mādiso; kim iva naṃ passatī ti kīdiso (one sees him like whom: kīdiso) for kādiso; etam iva naṃ passatī ti ediso (one sees that man as he sees this man: ediso) for ediso; and samānam iva (T: samānaṃ katvā) naṃ passatī ti sādiso (one sees that man as equal :sādiso) for sādiso. B<sub>1</sub> reads imam iva naṃ passatī ti īriso (one sees that man as he sees this man: īriso) for īriso and adds yam iva naṃ passatī ti yāriso (one sees that man like whom: yāriso) S<sub>1</sub>, S<sub>2</sub>, T: yāriso after īriso; B<sub>1</sub> reads tam iva naṃ passatī ti tāriso for tāriso; mam iva naṃ passatī ti māriso for māriso; kim iva naṃ passatī ti kīriso for kīriso; etam iva naṃ passatī ti eriso for eriso; samānam iva naṃ passatī ti sāriso for sāriso; imam iva naṃ passatī ti idikkho for idikkho; yam iva naṃ passatī ti yādikkho for yādikkho and tam iva naṃ passatī ti tādikkho for tādikkho; tādī after edī should be corrected to sādī as shown in all the versions. B<sub>1</sub> reads idikkho; yādikkho; tādikkho; mādikkho; kīdikkho; edikkho; sādikkho; idiso; sadiso; sariso; sarikkho for idīkkho; sārīkkho; tārikkho; mārīkkho; kārikkho; erikkho; sādiso; sāriso; sadikkho; sarikkho; T, S<sub>1</sub>, S<sub>2</sub> read yārīkkho for sārīkkho and add sārīkkho after

erikkho; S<sub>1</sub> reads sadiso for sādiso; T, S<sub>1</sub>, S<sub>2</sub> read sariso for sāriso. According to Nyāsapāṭha seven words referred to above (B<sub>1</sub>) have long vowel by the force of the word ca but the four remaining ones have not long vowel.<sup>27</sup> Therefore B<sub>1</sub> is closer to the original.

"idiso": occurs in Ja I 60, 30-33 as follows:-

"nibbutā nūna sā mātā nibbuto nūna so pitā  
nibbutā nūna sā nārī yass'āyaṃ idiso pati".

"yādiso" and "tādiso": occur in S II 235, 20-21 as follows:- "tādiso tāta bhavāhi yādiso citto ca gahapati hatthako ca ālavako". "mādiso": occurs in S I 221, 26-27 as follows:-

"n'āhaṃ bhayā na dubbalyā khamāmi vepacittino  
kathaṃ hi mādiso vinnū bālena paṭisaṃyuje".

"edisō": occurs in Ja IV 421, 9-10 as follows:-

"edisā te migā deva edisā dhammikā migā  
mātāpettibharā devā na te so abhihārayaṃ".

"māriso": occurs in Vin I 4, 4-5 as follows:- "ayaṃ mārisā bhagavā rājāyatanamūle viharati paṭhamābhisaṃbuddho". "tādī": occurs in A II 25, 21-22 as follows:- "iti kho bhikkhave tathāgato diṭṭhasutamuta-  
vinnātabbesu dhammesu tādise yeva tādī". "sadiso": occurs in Vin I 8, 21-22 as follows:-

"na me ācariyo atthi sadiso me na vijati  
sadevakasmiṃ lokasmiṃ n'atthi me paṭipuggalo".

Rule 20: mati-pūjādīhi in the rule should be corrected  
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27. "tattha c'ādimhi satta dīghadassanavasena vuttāni.  
Itarāni cattāri tadabhāvavasena" Nyp 462, 23-24.



to mati - buddhi - pūjādīhi as shown in all the versions. T, B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read bhāyitabbo ti bhīto for bhīto. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read supitabbo ti sutto (who should be slept: sutto); T: supiyate so'ti sutto (one who is made to sleep: sutto) for sutto. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read majjitabbo (S<sub>1</sub>, S<sub>2</sub>: maditabbo) sinehetabbo ti mitto (one who is to be loved: mitto) T: sinehatabbo ti mitto for mitto. B<sub>1</sub> reads sammannitabbo ti sammato, saṃ suṭṭhu mānitabbo pūjetabbo ti sammato, sammānīyitthā ti sammato (who is to be worshipped; (or) one who has been worshipped: sammato) T: saṃ suṭṭhu māniyate so'ti sammato for sammato. B<sub>1</sub> reads saṅkapīyate ti saṅkappito; saṅkappiyitthā ti saṅkappito (that which is being planned (or) that which has been planned: saṅkappito) T: saṃ suṭṭhu kappiyate so'ti saṅkappito for saṅkappito. B<sub>1</sub> reads sampādiyate ti sampādito, sampādīyitthā ti sampādito (that which is being arrived at (or) that which has been arrived at: sampādito) T: saṃ suṭṭhu pādiyate pavattiyate so'ti sampādito for sampādito. B<sub>1</sub> reads avadhāriyate ti avadhārito, avadhāriyitthā ti avadhārito (that which is being fixed (or) that which has been fixed: avadhārito) T: avadhāriyate pavattiyate so'ti avadhārito for avadhārito. T reads sammāsambuddho vata so bhagavā ti adhigataguṇavisesehi khīṇāsavehi pabujjhitabbo nātabbo ti buddho (one who is to be known by the canker-free ones who had obtained special virtues as 'the Fortunate One has obtained the

enlightenment well : buddho) B<sub>1</sub>: buj<sup>~</sup>jhitabbo nā<sup>~</sup>tabbo ti buddho for buddho, B<sub>1</sub> reads aj<sup>~</sup>jhayitabbo ti ito, etabbo gantabbo ti ito<sup>28</sup> (that which is to be studied (or) that which is to be reached: ito) T: idiyate so'ti ito for ito. B<sub>1</sub> reads viditabbo nā<sup>~</sup>tabbo ti vidito (that which is to be known: vidito) T: vidiyate nā<sup>~</sup>yate so'ti vidito for vidito. B<sub>1</sub> reads takkīyate ti takkito (that which is being conjectured: takkito) T: takkiyate so'ti takkito for takkito. B<sub>1</sub> reads pūjīyate ti pūjito, pūj-āyitthā ti pūjito (one who is being worshipped (or) one who has been worshipped: pūjito) T: pūjiyate so'ti pūjito for pūjito. B<sub>1</sub> reads apacāyitabbo ti apacāyito (one who is to be respected): apacāyito), T: apacāyito so'ti apacāyito for apacāyito. B<sub>1</sub> reads mānitabbo pūjetabbo ti mānito (one who is to be worshipped: mānito) T: māniyate so'ti mānito for mānito. B<sub>1</sub> reads apacīyate ti apacito (one who is being resorted to : apacito) T: apacitabbo ti apacito for apacito. B<sub>1</sub> reads vandīyate ti vandito, vandīyitthā ti vandito (one who is being saluted (or) one who has been saluted: vandito) T: vandiyate so'ti vandito for vandito. B<sub>1</sub> reads sakkarīyate ti sakkārīto, sakkarīyitthā ti sakkārīto (one who is being honoured (or) one who has been honoured: sakkārīto) T: sakkariyate so'ti sakkārīto

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28. "ito ti i = ajjhāyane, i = gatimhī tīmaṣṣa rūpaṃ" Nyp 463, 21-22.

for sakkārito. T reads *ñāyate so'ti ñāto* (one who is known: *ñāto*) for *ñāto* which B<sub>1</sub> omits.<sup>29</sup>

"bhīto": occurs in Ja II 8, 19-21 as follows:-

"sīho ca sīhanādena daddaraṃ abinādayi  
sutvā sīhassa nigghosaṃ sigālo daddare vasaṃ  
bhīto santāsamāpādi hadayaṃ c'assa apphalī".

"sutto": occurs in Ja III 404, 19-20 as follows:-

"evaṃ jāgarataṃ sutto evaṃ suttesu jāgaro  
evaṃ etaṃ vijānāmi evaṃ paṭibhanāmi te".

"mitto": occurs in Ja V 340, 4-5 as follows:-

"addhā eso sataṃ dhammo yo mitto mittamāpade  
na-ccaje jīvitassāpi hetu dhammam ussaraṃ".

"sammato": occurs in Ja III 500, 4-5 as follows:-

"arahaṃ sīlasampanno suddho carati hārīto  
medhāvī paṇḍito c'eva ito no sammato bhavaṃ".

"buddho": occurs in Vin III 1, 8-12 as quoted under I.

2.9. "vidito": occurs in Ja III 154, 6-9 as follows:-

"udeti āpūراتi veti cando  
atthaṃ tapetvāna paletti suriyo  
viditā mayā sattukā lokadhammā  
tasmā na socāmaṃ ahaṃ sokakāle".

"pūjito" "mānito" and "apacito": occur in Vin III

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29. Nyp also omits *ñāto*.

89, 32-36 as follows:- "kudāssu nāmāhaṃ satena vā sahasena vā parivuto gāmanigamarājadhānīsu cārikaṃ carissāmi sakkato garukato mānito pūjito apacito gahaṭṭhāñ c'eva pabbajitānañ ca lābhī cīvarapiṇḍapā-tasenāsanagilānapaccayabhesajjaparikkhārānaṃ".

Rule 21: hū and kuti should be read as hu and kutti.

B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T read avahanaṃ for avahavanaṃ.

Rule 22: B<sub>1</sub> adds na gamitabbo before agamāni and read jamma deso for jammadesaṃ which should be separated as jamma desaṃ. S<sub>1</sub>, S<sub>2</sub> have na gamitabbā before agamāni. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> have na kattabbā before akarāṇi. Jammakammaṃ should be separated as jamma kammaṃ. S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub> add jamma after te (both). B<sub>1</sub> has na gantabbā before agati. S<sub>2</sub> reads avadhi; ahani te for agati te.

Rule 23: gaṇato should be read as gaṇanato. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read ekassa padatthassa sakiṃ vāraṃ ekakkhattuṃ (a word-meaning taken once: ekakkhattuṃ) T: ekassa sakiṃ: ekakkhattuṃ for ekakkhattuṃ. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read dvinnāṃ padatthānaṃ sakiṃ vāraṃ: dvikkhattuṃ (two word-meanings taken once : dvikkhattuṃ) T: dvinnāṃ sakiṃ: dvikkhattuṃ for dvikkhattuṃ. B<sub>1</sub> S<sub>1</sub>, S<sub>2</sub> read tinnaṃ padatthānaṃ sakiṃ vāraṃ: tikkhattuṃ (three word-meanings taken once : tikkhattuṃ) for tikkhattuṃ. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>, T have catukkhattuṃ; pañcakkhattuṃ; chakkhattuṃ before sattakkhattuṃ.

"dvikkhattuṃ": occurs in Vin III 223, 3-4 as follows:- "pañcakkhattuṃ codetvā dvikkhattuṃ ṭhātabbaṃ". "tikkhattuṃ": occurs in Ja II 280, 5-6 as

follows:-

"nanu jīvitena ramasi yenāsi brāhmaṇāgato  
yaṃ maṃ bāhā gahetvāna tikkhattum anutāḷayi".

"catukkhattum": occurs in Vin III 221, 36-37 as follows:- "catukkhattum pañcakkhattum chakkhattuparamaṃ tuṇhibhūtena uddissa ṭhātabbaṃ".

Rule 24: B<sub>1</sub>, T, S<sub>1</sub> add -nū<sup>30</sup> after -uvā in the rule and ūna<sup>30</sup> after -uvāna in the vutti. B<sub>1</sub> reads -kh'un'ānā<sup>30</sup> for -kh'un'ānā in the rule and una<sup>30</sup> for -uṇa in the vutti. S<sub>2</sub>, B<sub>1</sub>, T read sāmikassa vacanaṃ suṇātī ti soṇo (who listens to his master's word: soṇo) for soṇo; T, B<sub>1</sub>, S<sub>1</sub> add sūno after suvāno.

"soṇo": occurs in Vism 161, 3-4 as follows:-

"sace imassa kāyassa anto bāhirako siyā  
daṇḍaṃ nūna gahetvāna kāke soṇe nivāraye".

"sunakho": occurs in Vin I 219, 22-23 as follows:-  
"jeguccho sunakho paṭikkūlo".

Rule 25: taruṇassa in the vutti and kālakeso should be corrected to taruṇa and kāḷakeso as shown in all the versions. T reads susū for susu. "susu kāḷakeso": occurs in A III 66, 22-24 as follows:- "idha bhikkhave bhikkhu daharo hoti yuvā susu kāḷakeso bhadrena yobbanena samannāgato paṭhamena vayasā".

Rule 26: "yuvā": occurs in A III 66, 22-24 as quoted

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30. Nyp also records the same, but Rūp reads una for ūna and una for uṇa.

under VIII. 25 above.

Rule 27: T, S<sub>1</sub> read - ktappaccayā<sup>31</sup> B<sub>1</sub>: -tappaccayā for -ttappaccayā. S<sub>1</sub>, B<sub>1</sub> read akāsi karotī ti kārū T: karoti akāsi ti kārū, S<sub>2</sub>: akāsi karoti karissatī ti kārū for kārū. B<sub>1</sub>, S<sub>1</sub> read avāyi vāyatī ti (S<sub>1</sub>: vātī ti) vāyu, T: vāyati avāyīti vāyu (that which blows: blew: vāyu) B<sub>2</sub> : agacchi, gacchatī ti vāyu; S<sub>2</sub>: agacchi gacchati gacchissatī ti vāyu for vāyu. B<sub>1</sub>, S<sub>1</sub> read abhavi, bhavatī ti bhūtāṃ, T: bhavati abhavī ti bhūtāṃ; S<sub>2</sub>: abhavi, bhavati, bhavissatī ti bhūtāṃ for bhūtāṃ.

"vāyu": occurs in Mil 385, 7-8 as follows:- "yathā mahārāja vāyu supupphitavanasaṇḍantaramabhivāyati".

"bhūtāṃ": occurs in Vin IV 27, 28-29 as follows:-

"musā bhūtā ca ovādo bhojan'ācelakena ca  
surā sappāṇakā dhammo rājavaggena te nava".

Rule 28: S<sub>2</sub> reads ghīṇaṃ<sup>32</sup> T: ghīṇa for ghīṇ<sup>33</sup>. B<sub>1</sub>, S<sub>2</sub>, T add āyatīṃ S<sub>1</sub>: āyati before gamitūṃ; bhojitūṃ; passitūṃ (S<sub>2</sub>: passavitūṃ, B<sub>1</sub>: passāvitūṃ, T: sotūṃ); paṭṭhayitūṃ (B<sub>1</sub>: paṭṭhāyitūṃ, S<sub>1</sub>: paṭṭhātūṃ; S<sub>2</sub>: paṭhitūṃ). It may be noted here that passitūṃ in the analysis given by Senart and S<sub>1</sub> does not keep with the vutti, because the vutti gives the root su which means

31. Rūp also reads kta.

32. Rūp also reads ghīṇaṃ.

33. Nyp also reads ghīṇ.

"to hear, to flow out, to abort (as the foetus in utero)"<sup>34</sup> so the reading *passavitum*, *passāvitum* or *sotum* may be accepted. The translation of this analysis would be "one whose habit is of flowing out".<sup>35</sup> But *Saddanīti* reads *dassāvī* which is derived from the root *disa* (to see) which is closer to *passāvī* as explained by Senart.

Rule 29: *S*<sub>2</sub> reads *karissatī ti B<sub>1</sub>: karissan ti: kārako vajati; bhuñjissatī ti B<sub>1</sub>: bhuñjissan ti: bhottā vajati* for *karissam vajatī ti kārako vajati; bhuñjissam vajatī ti bottā vajati*.

Rule 30: *vā* should be added after *pacanam*; *bhojanam* and *naccanam*. *Bhujissate* should be read as *bhuñjissate*. *B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub>* read *naccissate T: natissate* for *naṭṭissate*; *B<sub>1</sub>* reads *naccanam*, *S<sub>1</sub>, S<sub>2</sub>*: *naṭanam*, *T*: *natanam* for *naṭṭanam*. *S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub>* read *naccam* for *nacco*.

Rule 32: all the versions read *ssam-ntu*<sup>36</sup> for *ssantu*. It may be noted here that the reading *ssantu* does not keep with the *vutti*. It gives four examples i.e. *karissam (ssam); karonto (ntu); kurumāno (māna)* and

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34. "passāvī ti papubbassa su= savane; su= abhissave; su= pāṇagabbhavimocanesū ti tiñnam anñnatarassa rūpaṃ" *Nyp* 466, 14-16.

35. See *Rūp* 372, 15-16 "su= gatimhi. Kārīte vuddhi āvādesā ca. Āyati passavitum silam assā ti passāvī, passāvi".

36. *Nyp* and *Rūp* also read *ssam-ntu*.

karāno (āna). If we read ssantu we cannot explain the form karonto. If we read karissanto for karonto, the reading ssantu may be suitable. Rūpasiddhi reads the both.<sup>37</sup>

Rule 33: B<sub>1</sub>, S<sub>1</sub>, T read ātapaṃ (T: chattaṃ) chādetī ti chattaṃ, chatraṃ (that which obstructs sun-heat: chattaṃ; chatraṃ) for chattaṃ; chattraṃ which should be corrected to chatraṃ. B<sub>1</sub>, S<sub>2</sub> read ārammaṇaṃ cintetī ti cittaṃ; citraṃ, cintenti sampayuttadhammā etenā ti vā cittaṃ; citraṃ (that which thinks of sense - objects or by which sampayuttadhamma-s think: cittaṃ, citraṃ) T: ārammaṇaṃ cintetī ti cittaṃ; cintetabban ti citraṃ (that which is to be thought of : citraṃ) for vicittaṃ; vicitraṃ which should be corrected to cittaṃ; citraṃ. B<sub>1</sub> reads atthe abhissavetī ti suttaṃ; sutraṃ atthe sūcetī ti vā suttaṃ; sutraṃ (that which expands the meanings or indicates the meanings: suttaṃ; sutraṃ) T: abhisavetī ti suttaṃ; sutraṃ... for suttaṃ; sotraṃ which should be read as sutraṃ. T has sotaṃ...; sotraṃ<sup>38</sup>.... after sutraṃ. However, according to

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37. " ... athavā bhavissati gamādīhi ṇī - ghiṇ ettha bhavissatī ti vacanato ssantu iti eko va paccayo daṭṭhabbo. Tato simhi vā ti attamaṃ. Natasaddo ami ti yogavibhāgena amādeso, silopo. Karissaṃ karissanto ..." Rūp 374, 1-3.

38. "sotaṃ; sotran ti pi pāṭho. Tāni su= savane timassa rupāṃ" Nyp 469, 22-23.



Nyāsapāṭha the lengthening (vuddhi) is done here as special case due to the rule VI.4.2.<sup>39</sup> B<sub>1</sub> reads satte netī ti nettam; netram, satte icchitaṭṭhānam nenti etenā ti vā nettam, netram (that which guides the creatures or by which they are taken to the desired place: nettam; netram) T: satte netī ti netam; netram for nettam; netram. B<sub>1</sub>, S<sub>2</sub> read pakārena vidatī ti pavittam; pavitram; vividhena ākārena maṅgam (S<sub>2</sub>: agham) pāpam punāti sodhetī ti (S<sub>2</sub>: punatī ti) vā pavittam, pavitram, B<sub>1</sub> adds sucibhāvam vā pāpuṇatī ti pavittam; pavitram (that which knows by the (defferent) ways; that which purifies the sin(?) by various ways; or that which reaches the state of purity: pavittam; pavitram) T: sucibhāvam gacchatī ti pavittam; pavitram... for pavittam; pavitram. B<sub>1</sub> adds padati pāpuṇatī ti patto; patro (that which reaches: patto; patro) after pavitram. B<sub>1</sub> reads āhārā patanti etthā ti pattam; patram; padati pavattatī ti vā pattam; patram (in which foods fall; or that which moves on: pattam; patram) T: padati gacchatī ti pattam; patram... for pattam; patram. B<sub>1</sub> reads tanoti vitthāretī ti tantam, tantram; tanitabbam vitthāretabban ti vā tantam; tantram (that which expands; or that which is to be expanded: tantam; tantram) T: tanotabbam

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39. "sotran ti ettha asaṃyogantassa vuddhi kārīte (VI. 4. 2) ti vuddhikaraṇam eva viseso" Nyp 469, 21-22.

vitthāretabban ti tantam; tantram... for tantam;  
 tantram. B<sub>1</sub>, T read yatati ti yattam; yatram, B<sub>1</sub> adds  
 yatati vīriyam karoti etenā ti vā yattam; yatram;  
 yatanam vā: yattam; yatram (that which strives; by  
 which one strives; or is striving: yattam;<sup>40</sup> yatram)  
 for yantam; yantram which S<sub>1</sub>, S<sub>2</sub> read the same. It may  
 be noted here that Rūpasiddhi records the both which  
 are derived from different roots.<sup>41</sup> However, the  
 readings yantam and yantram are not keeping with the  
 vutti which refers to yati. According to Rūpasiddhi  
 the suffixes ta and tra are used after the roots  
 beginning with chada etc.<sup>42</sup> By the force of the word  
 ādi the roots yati and yamu are covered. Kaccā-  
 yana-vutti records only one root i.e. yati. B<sub>1</sub> reads  
 suhadukkham adati bhakkhati ti attā; atra, T:  
 aditabbam adetabban ti attam, atram... (that which is  
 to be eaten : attam; atram...) for attam; atram, S<sub>1</sub>,  
 S<sub>2</sub>: antam; antram. B<sub>1</sub> reads madati ti mattam; matram  
 (that which intoxicates: mattam; matram) T: maditabban  
 ti mattam, matram... (that which is to be crushed:  
 mattam, matram) for mattam; matram, S<sub>1</sub>, S<sub>2</sub>: mantam;  
 mantram. However, the analysis of B<sub>1</sub> is closer to the  
 original.<sup>43</sup> B<sub>1</sub> reads vatthum yujjanti etenā ti yottam;  
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40. Nyp also records yattam.

41. "yata = yata. Yattam, yatram... yamu=uparane.  
 Yantam, yantram" Rūp 383, 2-3.

42. See ibid., 382, 9.

43. "mattan ti mada= ummāda timassa rūpam" Nyp 469, 30.

yotram (by which one binds the things: yottam; yotram)  
 T: satte yojenti etenā ti yottam; yotram...for yottam;  
 yotram. B<sub>1</sub>, T read vattatī ti vattam, vatram (that  
 which proceeds : vattam vatram)<sup>44</sup> for vattam; vatram.  
 B<sub>1</sub> reads mijjati sineham karotī ti mittam; mitram (one  
 who loves: mittam; mitram) T: sinehitabban ti mittam;  
 mitram... (who is to be loved : mittam; mitram...) for  
 mittam; mitram. B<sub>1</sub>, T read mijjati (T: midati)  
 sinehati (T: suhati) etāyā ti mettā; metrā (by which  
 one loves: mettā, metrā) for mettā. B<sub>1</sub>, T read pari  
 samantato sabbākārena minanti (T: māneti) etāyā ti  
 mattā; matrā, B<sub>1</sub> adds mānanaṃ vā: mattam; matram, S<sub>1</sub>, S<sub>2</sub>  
 : mattam; matram (S<sub>1</sub>: mātram) (one by which they  
 measure completely: mattā; matrā or measurement:  
 mattam, matram) for mātrā. B<sub>1</sub>, S<sub>2</sub> read attano kulam  
 punāti sodhetī ti putto; putro (one who purifies one's  
 family: putto; putro) T: sodhetī ti puttam; putram...  
 for putto; putro. B<sub>1</sub>, T read kalitabbam saṅkhyātabban  
 ti kalattam; kalatram (that which is to be counted:  
 kalattam; kalatram) for kalattam; kalatram. B<sub>1</sub>, T read  
 sam suṭṭhu vāreti (T: vārenti) etenā ti varattam;  
 varatram (T: samvarattam, samvaratram) (by which one  
 prevents well: varattam; varatram) for varattam;  
 varatram. B<sub>1</sub> reads vepati kampatī ti (T:

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44. "vattan ti vatu= āvattane, vatu= āvaraṇagatisū ti  
 dvinnam annatarassa rūpaṃ" ibid., 470, 2-3.

kampetī ti) vettam̐; vetram̐ (that which shakes: vettam̐; vetram̐) for vettam̐; vetram̐. B<sub>1</sub> reads gopitabbam̐ rakkhittabbam̐ ti guttam̐; gutram̐; gottam̐; gotram̐ (that which is to be made safe: guttam̐; gutram̐; gottam̐; gotram̐) T: gopetabbam̐ ti guttam̐; gutram̐... for gattam̐; gātram̐; guttam̐; gutram̐; gottam̐; gotram̐. B<sub>1</sub>, T read dāti avakhaṇḍati (T: avakhaṇḍanti) etenā ti dāttam̐; dātram̐ (by which one cuts: dāttam̐; dātram̐) for dattam̐ which should be corrected to dāttam̐; dātram̐.

"chattam̐": occurs in Ja VI 251, 23-24 as follows:-

"ko panthe chattam̐ ādeti pāduka ca mudū subhā  
iti sāyaṇ ca pāto ca ghosayantu pure tava".

"cittam̐": occurs in Nidd I 3, 4-6 as follows:-

"mano yaṃ cittam̐ mano mānasam̐ hadayam̐ paṇḍaram̐ mano  
manāyatanaṃ manindriyaṃ vinnāṇam̐ vinnāṇakkhandho".

"suttam̐": occurs in Sp 19, 8-9 as follows:-

"atthānam̐ sūcanato suvuttato savanato ca sudanato  
suttāṇāsuttasabhāgato ca suttam̐ suttan ti akkhātam̐".

"nettam̐": occurs in Dhs 597 as follows:- "... khetam̐  
petam̐ vatthum̐ petam̐ nettam̐ petam̐ nayanam̐ petam̐...".

"patto": occurs in D I 37, 26-27 as follows:- "ettāvata  
kho bho ayaṃ attā paramadiṭṭhadhammanibbānam̐ patto  
hoti". "pattam̐": occurs in Vin III 6 23-27 as quoted

under III. 37. "yottam̐": occurs in Sn 77 as quoted  
under IV. 7. "mittam̐": occurs in Ja V 166, 13-16 as  
follows:-

"addhā hi no bhakkho ayaṃ manāpo  
 bahū ca no uragā bhuttapubbā  
 karoma te taṃ vacanaṃ aḷāra  
 mittāñ ca no hohi videhaputta".

"mettā": occurs in A V 299, 21-23 as follows:- "iti  
 uddham adho tiriyaṃ sabbadhi sabbatthatāya sabbāvantaṃ  
 lokaṃ mettāsaḥagatena cetasā vipulena mahaggatena appa-  
 māṇena averena avyāpajjhena pharitvā viharati".

"putto": occurs in Ja I 247, 26-29 as follows:-

"seyyo amitto matiyā upeto  
 na tv'eva mitto mativippahīno  
 'makasaṃ vadhissan' ti hi elomūgo  
 putto pitu abbhidaṃ uttamaṅgaṃ".

"varattaṃ": occurs in Ja II 247, 9-10 as quoted under  
 VII. 5.7. "guttaṃ": occurs in Dh 315 as follows:-

"nagaraṃ yathā paccantaṃ guttaṃ santarabāhiraṃ  
 evaṃ gopetha attānaṃ khaṇo ve mā upaccagā  
 khaṇātītā hi socanti nirayamhi samappitā".

"gottaṃ": occurs in Vin IV 6, 22-23 as follows:-

"gottaṃ nāma, dve gottāni, hīnañ ca gottaṃ ukkaṭṭhañ ca  
 gottaṃ".

Rule 34: T adds vādiyante ti vāditāni (those which are  
 played : vāditāni) before vādittānaṃ which should be  
 corrected to vāditānaṃ. T reads caritānaṃ gaṇo:  
 cārittaṃ (a collection of observances: cārittaṃ) and  
 vāritānaṃ gaṇo: vārittaṃ (a collection of abandonments:  
 vārittaṃ) for cārittaṃ and vārittaṃ. "cārittaṃ" and

"vārittam": occur in Vism 9, 34-35 as follows:- "sabbam eva tāva idaṃ sīlaṃ attano sīlanalakkhaṇena ekavidhaṃ. Cārittavārittavasena duvidhaṃ".

Rule 35: S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub>, T read ranja for raja. B<sub>1</sub> reads mijjati sinehatī ti metti (which loves: metti) T: midati suhati etāyā ti metti for metti. B<sub>1</sub>, T read padati gacchatī ti patti (one which walks(goes): patti) for patti. B<sub>1</sub>, T read ranjati (T: ranjanti) etthā ti ratti (in which one is delighted: ratti) for ratti. B<sub>1</sub>, T read tanoti vitthāretī ti tanti, B<sub>1</sub> adds attano kulaṃ tanoti vitthāretī ti vā tanti for tanti. B<sub>1</sub>, T read parāsaṃ itthīnaṃ puttaṃ (T omits puttaṃ) dhāretī ti dhāti, B<sub>1</sub> adds khīraṃ dhāretī ti vā dhāti, attano sabhāvaṃ dhāretī ti dhāti (one who bears sons of other women; one who bears the milk or one who bears her own nature: dhāti) for dhāti.

"ratti": occurs in Vin IV 103, 13-14 as follows:- "rattipariyantā nāma, rattiyo pariggahitāyo honti ettakāsu rattisu pavāremi". "tanti": occurs in Sv I 1, 19-20 as follows:-

"apanetvāna tato'haṃ sīlahabhāsaṃ manoramaṃ bhāsaṃ tantinayānucchavikaṃ āropento vigatadosaṃ".

"dhāti": occurs in Ja VI 230, 24-25 as follows:-

"tato dvesattarattassa vedehassa'atrajā piyā rājakaṇṇā rujā nāma dhātimātaram abravi".

Rule 36: *ḍha'ṭṭhā* should be read as *ḍha-ṭhā*. *B<sub>1</sub>* reads *usīyate* *T*: *usuyatī ti uḍḍho*<sup>45</sup> (that which is being burned(?): *uḍḍho*) for *uḍḍhā*. *B<sub>1</sub>*, *T* read *ranjati* (*T*: *rañjanti*) *etthā ti raṭṭhaṃ* (in which one is delighted: *raṭṭhaṃ*) for *raṭṭhaṃ*. *B<sub>1</sub>*, *T* read *daṃsiyate ti daḍḍho* (one who is being bitten: *daḍḍho*) for *daḍḍho*. "raṭṭhaṃ": occurs in *Ja* III 42, 6-7 as quoted under III. 7.

Rule 37: *-va-* in the rule should be read as *-vu-*. *Adā-* *deso* should be corrected to *atādeso*. *T* reads *satte hiṃsanti etenā ti satthaṃ* (by which they injure the creatures: *satthaṃ*) *B<sub>1</sub>*: *savati hiṃsati etenā ti satthaṃ* for *satthaṃ*. *T*, *B<sub>1</sub>* read *hirottappaṃ saṃvarati* (*T*: *saṃvaranti*) *etenā ti vatthaṃ* (by which one protects the shame: *vatthaṃ*) for *vatthaṃ*. *B<sub>1</sub>* reads *saddānurūpaṃ asati bhavati ti attho* (that which keeps with the sounds: *attho*) *T*: *bhavati etenā ti attho* (by which one exists: *attho*) for *attho*.

"satthaṃ": occurs in *Vin* IV 201, 1 as follows:-  
*"satthaṃ nāma ekatodhāraṃ ubhatodhāraṃ paharaṇi".*  
*"vatthaṃ":* occurs in *M* I 36, 16-17 as follows:- *"seyya-thā pi bhikkhave vatthaṃ saṅkiliṭṭhaṃ malaggahītaṃ".*  
*"attho":* occurs in *A* I 59, 1 as follows:- *"dunnikhittā ca padavyañjanaṃ attho dunnīto".*

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45. "uḍḍho ti usu = dāhetimassa iminā ḍhapaccayaṃ katvā kvaci dhātuvibhattipaccayānaṃ..." *Nyp* 470, 30-471, 1; see also *Rūp* 384, 6-7 "usu = dāhe. Ranja = rāge, ḍha-ṭhapaccayā ...".

Rule 38: cada should be read as cadi. B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> add suca<sup>46</sup> after susa. T, B<sub>1</sub> read ranjitabban ti randham B<sub>1</sub> adds ranjīyitthā ti vā randham (that which is to be dyed, or that has been dyed: randham) for randham. B<sub>1</sub> reads attani sannissitānam macchamakarānam pītisoma-nassam undati pasavati janetī ti samuddo (that which causes to raise the joy and delight of fish and sea monsters living in itself: samuddo) T: sam suṭṭhu udanti pasavanti etthā ti samuddo (in which (rivers) flow well: samuddo) for samuddo. B<sub>1</sub>, T read indati paramissariyam karotī ti indo, B<sub>1</sub> adds indattam adhipatibhāvam karotī ti vā indo (one who has the highest supremacy; or one who has the state of being a master: indo) for indo. B<sub>1</sub>, T read canditabbo (T: caditabbo) icchitabbo ti cando (that which is to be wished for: cando) for cando. B<sub>1</sub> reads mandati hāsetī ti mando, maditabbo hāsetabbo ti vā mando (that which causes laughter; or one who is to be laughed: mando) T: maditabbo hāsetabbo ti mando for mando. B<sub>1</sub> reads khudati pipāsetī ti khuddo (that which causes hunger: khuddo) T: khuditabbo pipāsītabbo ti khuddo (for which one should be thirsty :khuddo) for khuddo. T, B<sub>1</sub> read chinditabbo ti chiddo (that which is to be cut: chiddo) for chiddo. B<sub>1</sub> reads rudati hiṃsatī ti ruddo (one who injures: ruddo) T: rudītabbo hiṃsītabbo ti ruddo (one who is to be injured: ruddo) for ruddo. T, B<sub>1</sub> read

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46. Nyp also records suca.



dalati duggatabhāvaṃ gacchatī ti daliddo (one who reaches the state of being poor: daliddo) for daliddo. B<sub>1</sub>, T read sussatī ti sukkaṃ (that which is dried: sukkaṃ) for sukkaṃ. B<sub>1</sub> adds sucatī ti soko<sup>47</sup> (that which causes sorrow: soko) after sukkaṃ. T reads vacitabbaṃ paribhāsitaḥḥan ti vakkāṃ (that which is to be spoken of: vakkāṃ) B<sub>1</sub>: vacitabban ti vakkāṃ for vakkāṃ. B<sub>1</sub>, T read appaṭṭihato hutvā vajati (T: vajati appaṭṭihataṃ) gacchatī ti vajiraṃ (that which goes without any obstacle: vajiraṃ) for vajiraṃ.

"samuddo": occurs in Vin I 111, 3 as follows:-  
 "sabbo samuddo asīmo". "indo": occurs in Sn 310 as follows:-

"tato ca devā pitaro indo asurakkhasā

'adhammo' iti pakkandū, yaṃ satthaṃ nipatī gave".

"cando": occurs in Ja VI 232, 9-10 as follows:-

"kena vā vikalaṃ tuyhaṃ khippaṃ abhiharantu te  
 mano karassu kuḍḍamukhī api candasamamhi pīti".

"mando": occurs in Ja V 201, 20-21 as follows:-

"na te kaṭṭhāni bhinnāni na te udakaṃ ābhataṃ  
 aggi pi te na hāpito kin nu mando va jhāyasi".

"sukkaṃ": occurs in Vin III 112, 21 as follows:-

"sukkan ti dasa sukkāni". "soko": occurs in Dh 213 as

quoted under VIII. 4. "vajiraṃ": occurs in M I 231 30-

32 as follows:- "tena kho pana samayena vajirapaṇi

yakkho ayasaṃ vajiraṃ ādāya ādittaṃ sampajjalitaṃ

sajotibhūtaṃ saccakassa nigaṇṭhaputtassa upari vehāsaṃ

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 47. Nyp also records soko.

ṭhito hoti".

Rule 39: B<sub>1</sub>, T, S<sub>1</sub>, S<sub>2</sub> read paṭipakkhe madditvā gacchati pavattatī ti pāṭiheraṃ, pāṭihīraṃ (T: pāṭi-hiraṃ) (that which goes defeating the opponents: pāṭiheraṃ; pāṭihīraṃ) for pāṭihīraṃ; pāṭiheraṃ.

Rule 40: kaṇḍy ādīhi, kaṇḍi, karaṇḍi, maṇḍi, saṇḍi, bhaṇḍi, paṇḍi, daṇḍi, raṇḍi, siḍi, caṇḍi, gaṇḍi, aṇḍi, laṇḍi, meṇḍi, eraṇḍi, kaḍi should be corrected to kaḍy ādīhi, kaḍi, karaḍi, maḍi, saḍi, bhaḍi, paḍi, daḍi, raḍi, isiḍi, caḍi, gaḍi, aḍi, laḍi, meḍi, eraḍi, kaḍi<sup>48</sup> respectively. B<sub>1</sub>, T read ghaḍi<sup>48</sup> for ghaṭi<sup>49</sup> and vaḍi<sup>48</sup> for vadi, S<sub>1</sub>, S<sub>2</sub>: vaṭi.<sup>49</sup> Vadi should be corrected to vaṭi. Senart gives the example as vaṇto.

B<sub>1</sub> reads kaṇḍitabbo chinditabbo ti kaṇḍo (that which is to be cut: kaṇḍo) T: kaḍitabbo paricchinditabbo ti kaṇḍo for kaṇḍo. B<sub>1</sub> reads ghaṇḍitabbo ghaṭetabbo ti gaṇḍo (that which is to be tolled: ghaṇḍo) T: ghaḍiyate ti ghaṇḍo (that which is being tolled: ghaṇḍo) for ghaṇṭo; S<sub>1</sub>, S<sub>2</sub> also read ghaṇṭo which is closer to the Rūpasiddhi.<sup>50</sup> B<sub>1</sub> reads vaṇḍanti etthā ti vaṇḍo<sup>51</sup> (that in which is wrapped: vaṇḍo) T: vattham

āvaṭṭati dhāreti ti vaṇḍo<sup>51</sup> (that which bears the  
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48. Nyp also reads the same.

49. Rūp also reads ghaṭi and vaṭi.

50. "ghaṭi ghaṭṭane. Ghaṇṭo ghaṇṭā vā" Rūp 368, 3-4.

51. See Nyp 472, 25-28 "vaṇḍo ti vaḍi = āvattane; vaḍi = vaṇḍatthe; vaḍi = dhāraṇa - bandhana - saṅghātesu ti tiṇṇam annatarassa rūpaṃ".

garment: vaṇḍo) for vaṇḍo, S<sub>1</sub>, S<sub>2</sub> also reads vaṇḍo.<sup>52</sup>  
 B<sub>1</sub> reads karaṇḍitabbo bhājetabbo ti karaṇḍo (that which  
 is to be divided: karaṇḍo) T: karaḍiyate bhājiyate  
 attho etenā ti karaṇḍo (by which meaning is divided:  
 karaṇḍo) for karaṇḍo. B<sub>1</sub> reads maṇḍīyate vibhūsiyate  
 etenā ti maṇḍo (that by which something is adorned:  
 maṇḍo) T: maḍanaṃ: maṇḍo (adornment: maṇḍo) for  
 maṇḍo. B<sub>1</sub> reads saṇḍanti gumbanti etthā ti saṇḍo (that  
 in which something is collected: saṇḍo) T: saḍati  
 gumbatthabhāvaṃ gacchatī ti saṇḍo (that which reaches  
 the state of being a bush: saṇḍo) for saṇḍo. B<sub>1</sub> reads  
 aṅgamaṅgāni kuṇṭhati chindatī ti kuṭṭhaṃ (that which  
 cuts the parts of the body: kuṭṭhaṃ) T: aṅgamaṅgaṃ  
 kuṭṭhati chindatī ti kuṭṭho for kuṭṭho; T adds  
 bhaṇḍanaṃ: bhaṇḍo (dividing: bhaṇḍo) after kuṭṭho. B<sub>1</sub>  
 reads bhaṇḍitabban ti bhaṇḍaṃ (that which is to be  
 divided: bhaṇḍaṃ) T: bhaḍitabbam bhajitabban ti bhaṇḍaṃ  
 for bhaṇḍaṃ. B<sub>1</sub> reads paṇḍati liṅgavekallabhāvaṃ  
 gacchatī ti paṇḍako. (one who reaches the state of the  
 deficiency in the male organ: paṇḍako) T:  
 liṅgavekallabhāvaṃ gacchatī pāpuṇātī ti paṇḍako for  
 paṇḍo which should be corrected to paṇḍako as shown in  
 all the versions. All the versions omit bhaṇḍako. B<sub>1</sub>,  
 T read daṇḍati (T omits it) āṇaṃ karoti etenā ti daṇḍo  
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52. See Rūp 386, 4 "vaṭi = āvattane. Vaṭi = dhāraṇa -  
 bandhana - saṅghātesu vā. Vaṇḍo".

(by which command is followed: daṇḍo) for daṇḍo. B<sub>1</sub>, T read raṇḍati (T: raḍati) hiṃsati ti raṇḍo (one who injures: raṇḍo) for raṇḍo. B<sub>1</sub> reads visesena taṇḍati cāleti paresaṃ viññūnaṃ hadayaṃ kampaṇeti ti vitaṇḍo (one who causes the mind of other learned people to shake highly: vitaṇḍo) T: visesena taḍeti cāleti etena ti vitaṇḍo (by which shakes highly: vitaṇḍo) for vitaṇḍo. B<sub>1</sub> reads isiṇḍati paresaṃ maddati ti isiṇḍo (one who presses the others: isiṇḍo) T: visesena isiḍati maddati ti isiṇḍo for isiṇḍo. B<sub>1</sub>, T read caṇḍati (T omits it) caṇḍikkabhāvaṃ karoti ti caṇḍo (one who makes cruelty: caṇḍo) for caṇḍo. T reads lohitaṃ sannicayati ettha ti gaṇḍo (that in which blood is accumulated: gaṇḍo) B<sub>1</sub>: gaṇḍati sannicayati samūhaṃ karoti ettha ti gaṇḍo for gaṇḍo. B<sub>1</sub> reads aṇḍīyati nibbattīyati ti aṇḍo (that which is created: aṇḍo) T: aḍitabbo nibbattetabbo ti aṇḍo (that which is caused to be born: aṇḍo) for aṇḍo. T, B<sub>1</sub> read laṇḍitabbo (T: laḍitabbo) jigucchitabbo ti laṇḍo (that which is to be disgusted: laṇḍo) for laṇḍo. B<sub>1</sub>, T read meṇḍati (T omits it) kuṭṭilabhāvaṃ gacchatī ti meṇḍo (which reaches the state of being crooked: meṇḍo) for meṇḍo. B<sub>1</sub>, T read eraṇḍati (T omits it) rogaṃ hiṃsati ti eraṇḍo (that which oppresses the disease: eraṇḍo) for eraṇḍo. B<sub>1</sub> reads khaṇḍitabbo chinditabbo ti khaṇḍo (that which is to be cut: khaṇḍo) T : paricchinditabbo ti khaṇḍo for khaṇḍo which should

be read as khaṇḍo; S<sub>1</sub> adds khando<sup>53</sup> after khaṇḍo. T adds kaḍanaṃ kaḍitabbo bhinditabbo ti kaṇḍo (breaking; that which is to be broken: kaṇḍo) after khaṇḍo. It may be noted here that according to T khaṇḍo and kaṇḍo are used in the same meaning.<sup>54</sup>

"karaṇḍo": occurs in Sp 362, 22-23 as follows:-  
 "tatra ce so bhikkhu theyyacittena taṃ karaṇḍaṃ āmasati dukkaṭaṃ". "kuṭṭhaṃ": occurs in Vin I 71, 33-34 as follows:- "tena kho pana samayena magadhesu pañca ābādhā ussannā honti kuṭṭhaṃ gaṇḍo kilāso soso apamāro".  
 "bhaṇḍaṃ": occurs in Vin III 50, 10-12 as follows:-  
 "vihāraṭṭhaṃ nāma bhaṇḍaṃ vihāre catūhi ṭhānehi nikkhittaṃ hoti bhummaṭṭhaṃ thalaṭṭhaṃ ākāsaṭṭhaṃ vehāsaṭṭhaṃ". "paṇḍako": occurs in Vin I 85, 27-28 as follows:- "tena kho pana samayena annatāro paṇḍako bhikkhūsu pabbajito hoti". "daṇḍo": occurs in Vin III 142, 21-22 as follows:- "sapaṇḍaṇḍāya yena daṇḍo ṭhapito hoti so bhikkhuṃ paṇḍāti". "vitaṇḍo": occurs in As De 3, 6 as follows:- "vitaṇḍavādī<sup>55</sup> panāha".  
 "caṇḍo": occurs in D I 90, 27-28 as follows:- "caṇḍā bho gotama sakyajāti". "gaṇḍo": occurs in Vin I 71, 33-34 as quoted under VIII. 40 above. "aṇḍo": occurs in Vin III 3, 31-33 as follows:- "seyyathā pi brāhmaṇa kukkuṭiyā aṇḍāni aṭṭha vā dasa vā dvādasā vā tān'assu  
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53. Nyp also records khando.

54. See PED, s.vv. kaṇḍa and khaṇḍa.

55. As 3, 25 reads vidadḍhavādī.

kukkuṭiyā sammā adhisayitāni sammā pariseditāni sammā paribhāvitāni". "khaṇḍo": occurs in Ja III 334, 21-22 as follows:-

"anutirācārī naṅguṭṭhaṃ sīsaṃ gambhīracārino

athāyaṃ majjhimo khaṇḍo dhammaṭṭhassa bhavissati".

Rule 41: B<sub>1</sub> reads jātijarāmarañādīhi saṃsāradukkhehi khāditaṃ ti khandho (that which is to be eaten by the ills of the Round of Existence such as birth, old age, death etc.: khandho) T: jātijarāmarañādīhi khajjati ti khandho for khandho. B<sub>1</sub>, T read amati (T omits it) aṅgamaṅgassa ruḍḍhanabhāvaṃ gacchatī ti andho, B<sub>1</sub> adds cakkhunā amati ruḍḍhati ti vā andho (one who suffers from injury to the limbs of the body; or who has injury to the eyes: andho) for andho. B<sub>1</sub>, T read taṃ taṃ (B<sub>1</sub> adds ṭhānaṃ vātena) gacchatī ti gandho (that which goes to various places (through air): gandho) for gandho.

"khandho": occurs in Vibh 1, 5-6 as follows:-

"pañcakkhandhā: rūpakkhando vedanakkhandho saññā-nakkhandho saṅkhārakkhandho viññānakkhandho". "andho":

occurs in Vin I 322, 27 as follows:- "andho bhikkhave, mūgo bhikkhave". "gandho": occurs in Dhs 625 as follows:- "yo gandho catunnaṃ mahābhūtānaṃ upādāya anidassano sappatigho mūlagandho sārāgandho".

Rule 42: T reads bhagaṇḍa for bhaganda. Mula, caṇḍi, magi should be read as mūla, caḍi, maṅga or maṅgi. Bahu after magi should be corrected to baha. B<sub>1</sub> reads kamba, samba for kabi, sabi. B<sub>1</sub>, T read kale alan ti kalalaṃ (that which is enough for the reckoning: kalalaṃ) for

kalalaṃ. B<sub>1</sub> reads pāpake akusale dhamme kusati chindatī  
 ti kusalaṃ, kusabhūte yathāsabhāvadhamme alaṇṇa ti vā  
 kusalaṃ, kuse uddissa dāṇe alaṇṇa ti vā kusalaṃ, kuse  
 saṅcaye dhammasamudāye alaṇṇa ti vā kusalaṃ (that which  
 cuts sinful unwholesome qualities; that which is  
 suitable to the natural conditions; that which is fit  
 to giving gift; or that which is favourable for the  
 constitution of dhamma-s: kusalaṃ) T: pāpacchedane alaṇṇa  
 ti kusalaṃ (that which is able to cut sin: kusalaṃ) for  
 kusalaṃ. B<sub>1</sub> reads kadde madde alaṇṇa ti kadalaṃ (that  
 which is capable of pressing: kadalaṃ) T: kade alaṇṇa ti  
 kadalaṃ for kadalaṃ. B<sub>1</sub> reads bhagande secane alaṇṇa ti  
 bhagandaṃ,<sup>56</sup> bhagande muttakarīsaḥaraṇe alaṇṇa ti vā  
 bhagandalaṃ (that which is useful for sprinkling or that  
 which is useful for taking away urine and excrement:  
 bhagandalaṃ) T: secane alaṇṇa ti bhagandaṃ for  
 bhagandalaṃ. B<sub>1</sub>, T read mekhe (B<sub>1</sub> adds kaṭṭhivicitte)  
 alaṇṇa ti mekhalaṃ (that which is good for decorating  
 the waist: mekhalaṃ) for mekhalaṃ. B<sub>1</sub>, T read vakke (B<sub>1</sub>  
 adds rukkhatace) alaṇṇa ti vakkalaṃ (that which is  
 fitting to the bark of a tree: vakkalaṃ) for vakkalaṃ.  
 B<sub>1</sub>, T read takke (B<sub>1</sub> adds rukkhasilese) alaṇṇa ti  
 takkalaṃ (that which has value of the oil of tree:

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56. PED s.v. bhagandala remarks as follows:- "Has  
 explanation at Dhṛm 204 'bhaganda secane' hoti (come  
 from sprinkling) anything to do with our word?".

takkalaṃ) for takkalaṃ. T, B<sub>1</sub> read palle (B<sub>1</sub> adds ninnaṭṭhāne) alaṇ ti pallalaṃ (that which belongs to the low places: pallalaṃ) for pallalaṃ. T, B<sub>1</sub> read sadde harite (T adds tiṇe) alaṇ ti saddalaṃ (that which belongs to the green grass: saddalaṃ) for saddalaṃ. B<sub>1</sub> T read mūle (B<sub>1</sub> adds patiṭṭhāne) alaṇ ti mulālaṃ T: mūlālaṃ (that which is fit for the base: mulālaṃ) for mulālaṃ. T reads bile sannissaye alaṇ ti bilālaṃ (that which is worthy of protection: bilālaṃ) B<sub>1</sub>: bile nissaye alaṇ ti bilālaṃ for bilālaṃ. B<sub>1</sub>, T read vide (B<sub>1</sub> adds vijjamāne) alaṇ ti vidalaṃ (that which is worthy of becoming: vidālaṃ, S<sub>1</sub>, S<sub>2</sub>, B<sub>1</sub>: vidalaṃ) for vidālaṃ. B<sub>1</sub>, T read caṇḍe (T: caṇḍikke) alaṇ ti caṇḍālo (one who is worthy of being cruel: caṇḍālo) for caṇḍālo. B<sub>1</sub>, T read pañcannaṃ rājūnaṃ alaṇ ti pañcālo (that which is proper for five kings: pañcālo) for pañcālo. B<sub>1</sub> reads vā gati-gandhanesu alaṇ ti vālaṃ, vā padagamane alaṇ ti vā vālo (that which is worthy of going and blowing or one who forbids walking with bare feet: vālo) T: vāle alaṇ ti vālaṃ (that which is worthy of being tied: vālaṃ) for vālaṃ. B<sub>1</sub> reads vase acchādane alaṇ ti vasalo (who is fit for concealing: vasalo) T: pāpacchādane alaṇ ti vasalo (one who is fit for concealing the sin: vasalo) for vasalo. B<sub>1</sub>, T read pace vitthāre alaṇ ti pacalo (that which is proper for expanding: pacalo) for pacalo. B<sub>1</sub>, T read mace (B<sub>1</sub> adds corakamme) alaṇ ti macalo (one who is fit for the act of stealing:



macalo) for macalo. B<sub>1</sub> reads muse theyye, muse pāṇacāge vā alan ti musalo<sup>57</sup> (that which is fit for stealing or giving up life(?): musalo) T: muse pāṇacāge alan ti musalo for musalo. B<sub>1</sub> reads gotte vaṃse siṅgāḷajātiyaṃ alan ti gotthulo (one who is worthy of the birth of jackal: gotthulo) T: vaṃse alan ti gotthulo for gotthulo.<sup>58</sup> B<sub>1</sub>, T read puthumhi (T omits it) vitthāre alan ti puthulo (that which is worthy of expanding: puthulo) for puthulo. B<sub>1</sub> reads bahumhi saṅkhyāne alan ti bahulo, bahumhi vuddhimhi alan ti bahulo<sup>59</sup> (that which is worthy of counting or is worthy of increasing: bahulo) T: bahumhi alan ti bahulaṃ for bahulo. B<sub>1</sub> reads maṅgamhi gamane alan ti maṅgalaṃ<sup>60</sup> (that which is worthy of going: maṅgalaṃ) T: maṅgale alan ti maṅgalaṃ<sup>60</sup> (that is worthy of an auspiciousness: maṅgalaṃ) for maṅgalaṃ. B<sub>1</sub> reads bahumhi vuddhimhi alan ti bahalaṃ (that which is worthy of increasing: bahalaṃ) T: vuddhimhi alan ti bahalaṃ for bahalaṃ. B<sub>1</sub> reads kambamhi saṅcalane alan

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57. "musalo ti musa= theyye, musa= pāṇacāge ti dvinnam  
 āṇṇatarassa rūpaṃ" Nyp 474, 17-18.

58. Nyp reads gottalo.

59. "bahulo ti bahu= saṅkhyāne, bahu= vuddhimhī timassa  
 rūpaṃ" Nyp 474, 19-20.

60. "maṅgalan ti maṅga = gati-maṅgale timassa rūpaṃ"  
 ibid., 474, 20.

ti kambalaṃ<sup>61</sup> (that which is sufficient while wandering about: kambalaṃ) T: saṃvaraṇe alaṇ ti kambalaṃ (that which is sufficient for covering: kambalaṃ) for kambalaṃ, S<sub>1</sub>, S<sub>2</sub> read the same. But B<sub>2</sub> reads kampalaṃ.<sup>62</sup> B<sub>1</sub>, T read sambamhi (T omits it) maṇḍale alaṇ ti maṇḍalaṃ (that is fit for a round : maṇḍalaṃ) for maṇḍalaṃ. B<sub>1</sub> reads agge gatikoṭṭille alaṇ ti aggaḷaṃ (that which is proper against movement and bent: aggaḷaṃ) T: gaṭikoṭṭile (which should be corrected to gatikoṭṭille) alaṇ ti aggaḷaṃ for aggaḷaṃ.

"kallaṃ": occurs in Bv II 51 as follows:-

"kese mūcītv'ahaṃ tattha vākacīvaraṇ ca cammakāṃ kalale pattharītvāna avakujjō nipajj'ahaṃ".

"bhagandaḷaṃ": occurs in Vin I 215, 30-31 as follows:-

"tena kho pana samayena aññatarassa bhikkhuno bhagandaḷābādho hoti". "mekhalaṃ": occurs in Sp 125,

8-9 as follows:- "yathā loke mehanassa khassa mātā ti vattabbe mekhalaṃ ti vuccati". "vakkalaṃ": occurs in Ja

II 14, 21-23 as follows:- "iti bodhisatto uḍaḍe tṭhito va anumodanaṃ katvā uttarītvā vakkalaṃ nivāsetvā te

ubho pi gaḍetvā assampadaṃ gantvā mettābhāvanāya vaṇṇaṃ kathetvā dve pi jāne samagge akāsi". "pallaḷaṃ":

occurs in D II 89, 26-28 as follows:-

"ye taranti aṇṇavaṃ saraṃ setuṃ katvāna visajja palla-  
lāni

61. Rūp also reads kambalaṃ.

62. "kampalaṇ ti kapi= saṇcaraṇe timassa rūpaṃ" Nyp 474, 21-22.

kullaṃ hi jano pabandhati tiṇṇā medhāvino janā".

"caṇḍālo": occurs in M II 152, 5-9 as follows:- "ye tattha caṇḍālakulā nesādakulā veṇakulā rathakāarakulā pukkusakulā uppannā sāpānadoṇiyā vā sūkaradoṇiyā vā rajakadoṇiyā vā elaṇḍakaṭṭhassa vā uttarāraṇiṃ ādāya aggiṃ abhinibbattesu tejo pātukarontu". "pañcālo":

occurs in Ja VI 396, 25-26 as follows:-

"pañcālo sabbasenāya brahmadatto samāgato  
sāyaṃ pañcaliyā senā appameyyā mahosadha".

"vālo": occurs in Ja V 323, 18-19 as follows:-

"kacci ḍaṃsā ca makasā ca appam eva sirim̐sapā  
vane vālamigākiṇṇe kacci him̐sā na vijjati".

"vasalo": occurs in Sn 116 as quoted under VII. 1.10.

"musalo": occurs in D I 166, 5-6 as follows:- "na kaḷopimukhā paṭigaṇhāti, na eḷakamantaraṃ na daṇḍamantaraṃ na musalamantaraṃ". "puthulo": occurs in Ja III 16, 18-19 as follows:- "ke ime puthulasīsā sūcinaṅguṭṭhā uddakadeḍḍubhā". "bahulo": occurs in Sn 340 as follows:-

"saṃvuto pātimokkhasmiṃ indriyesu ca pañcasu  
satī kāyagatā ty atthu nibbidābahulo bhava".

"maṅgalaṃ": occurs in Khp V 2 as quoted under I. 4.10.

"bahalaṃ": occurs in Ap 5, 17-18 as follows:-

"nādento pabbataṃ selaṃ gajjento bahalaṃ giraṃ  
sadevalokaṃ hāsento buddho loke bhavāṃ'ahaṃ".

"kambalaṃ": occurs in Vin I 96, 6-7 as follows:-

"atirekalābho khomaṃ kappāsikaṃ koseyyaṃ kambalaṃ sāṇaṃ  
bhaṅgaṃ". "sambalaṃ": occurs in Ja V 71, 7-8 as

follows:-

"āsito ca gamissāmi maṃsam ādāya sambalaṃ

kantāraṃ nittharissāmi pātheyyam me bhavissati".

"aggalaṃ": occurs in D I 89, 29-31 as follows:- "eso  
ambatṭha vihāro saṃvutadvāro tena appasaddo  
upasaṅkamitvā ataramāno ālindaṃ pavisitvā ukkasitvā  
aggalaṃ ākoṭehi".

Rule 43: puthu in the vutti should be read as putha. B<sub>1</sub>  
reads puthu hutvā jātā ti puthavī, pathame jāto:  
pathamo, paṭhavī paṭhamo vā (that which is extensive:  
pathavī, created first: pathamo or paṭhavī, paṭhamo) T:  
puthu hutvā jātā ti puthavī, puthu eva jāto: pathamo  
for puthavī; pathamo. B<sub>1</sub>, T read puthukilese janeti ti  
puthujjano (one who produces various defilements:  
puthujjano) for puthujjano. B<sub>1</sub> reads puthu hutvā jātā  
ti pathavī, paṭhavī vā, T: pathavī vā for paṭhavī vā.  
It may be noted here that Nyāsapāṭha reads - paṭh- in  
the rule for -patha- and remarks that tha can be  
changed into ṭha<sup>63</sup> i.e. pathamo or paṭhamo, pathavī or  
paṭhavī used in the same meanings. B<sub>1</sub> gives the both.

"paṭhamo": occurs in Sn 93 as follows:-

"iti h'etaṃ vijānāma paṭhamo so parābhavo

dutiyam bhagavā brūhi kiṃ parābhavato mukhaṃ".

"puthujjano": occurs in D I 3, 31-33 as quoted under I.

5.8. "pathavī": occurs in S I 15, 16-18 as follows:-

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63. See Nyp 475, 6-12 and Rūp 388, 5-6.

"yattha āpo ca pathavī tejo vāyo na gādhati  
ato sarā nivattanti ettha vattaṃ na vaṭṭati  
ettha nāmaṃ ca rūpaṃ ca asesam uparujjhati".

Rule 44: sāśādīhi should be read as sasādīhi or sasv  
ādīhi. Sāsa should be corrected to sasv. B<sub>1</sub> reads anṇe  
satte sasati hiṃsatī ti sattv (one who oppresses other  
creatures: sattv) T: anṇe jane sasati ti sattv for  
sattv. B<sub>1</sub>, T read dukkhavedanaṃ (B<sub>1</sub>: dukkhaṃ) dadātī ti  
daddu (that which gives painful feeling: daddu) for  
daddu. B<sub>1</sub>, T read dukkhena (T: dukkhe) adati bhakkhati  
etthā ti addu, B<sub>1</sub> adds dukkhaṃ adati anubhavati jano  
etenā ti vā addu, dukkhaṃ bhojanaṃ ādhāraṃ bhavati ti  
vā addu<sup>64</sup> (herein one eats with pain; by which one  
experiences pain; or it is a receptacle of pain: addu)  
for addu. B<sub>1</sub> reads madati ummattaṃ karotī ti maddu,  
madati maddabhāvaṃ karotī ti vā maddu<sup>65</sup> (that which  
makes mad; or brings about the state of being  
oppressed: maddu) T: madditabbo ti maddu for maddu.

"sattv": occurs in Ja V 94, 10-12 as follows:-

"idaṃ kho'haṃ tadāvocaṃ gahitā tena sattuna  
na me idaṃ tathā dukkhaṃ yaṃ maṃ khadeyya rakkhaso  
yaṃ ca me ayyaputtassa mano hessati anṇatthā".

64. "addū ti ada= bhakkhane timassa rūpaṃ; ada= bhājane  
kaṃsamaye vā timassa rūpaṃ" Nyp 475, 21-22.

65. "maddū ti mada= ummāde, maddane ti dvinnam anṇat-  
arassa rūpaṃ" ibid., 475, 22-23.

"addu": occurs in Ap 379, 5-6 as follows:-

"kuṭṭhaṃ gaṇḍo kilāso ca apamāro vitacchikā

daddu kaṇḍu ca me n'atthi phalaṃ sammajjanīy'idaṃ".

Rule 45: cī should be read as ci. B<sub>1</sub> reads cīyati ti cīvaram (that which is being sewn together : cīvaram) T: cayitabban ti cīvaram (that which is to be sewn together: cīvaram) for cīvaram. B<sub>1</sub> reads pivati ti pīvaro, pītabbaṃ rakkhitabban ti pīvaram<sup>66</sup> (one who drinks: pīvaro; or that which is to be protected: pīvaram) T: pātabban ti pīvaram for pīvaram. B<sub>1</sub> reads dhāreti dhāretvā jīvitam kappeti ti dhīvaro, dhīvaram (one who leads one's life after holding up: dhīvaro; dhīvaram) T: dhīretabban ti dhīvaram (that which is to be borne : dhīvaram) for dhīvaram. "cīvaram": occurs in Vin IV 59, 10-11 as follows:- "tena kho pana samayena saṅghassa cīvaram bhajiyati".

Rule 46: yati, maṇa should be corrected to yata, mana. B<sub>1</sub>, S<sub>2</sub> read pata<sup>67</sup> for pada.<sup>68</sup> B<sub>1</sub> reads atthānattham munāti ñeyyadhammaṃ lakkhaṇādivasena vā jānāti ti muni (one who knows the truth and untruth or anything knowable by its characteristics etc. : muni)

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66. "pīvaran ti pā= pāne, pā= rakkhane ti dvinnam ānnatarassa rūpaṃ" Nyp 475, 27.

67. Rūp also reads pata.

68. Nyp also reads pada.

T: kārāṇaṃ munayatī ti muni (one who knows the cause: muni) for muni. T, B<sub>1</sub> read yatati viriyaṃ karotī ti yati (one who makes effort: yati) for yati. B<sub>1</sub> reads aggati kuṭilabhāvaṃ gacchatī ti aggi (that which becomes curved: aggi) T: kuṭilaṃ gacchatī ti aggi for aggi. B<sub>1</sub> reads padati seṭṭho hutvā purato gacchatī ti pati (one who is excellent (and) goes in front: pati) T: purato gacchatī ti pati for pati. B<sub>1</sub> reads kabyaṃ bandhatī ti kavi kantaṃ manāpavacanaṃ vadatī ti vā kavi (one who composes a verse or one who speaks very pleasant words: kavi) T: kantaṃ vadatī ti kavi for kavi. B<sub>1</sub> reads sucati parisuddhaṃ bhavatī ti suci T: sucatī ti suci (that which is pure: suci) for suci. B<sub>1</sub> reads rucati dibbatī ti ruci T: rucatī ti ruci (that which illuminates: ruci) for ruci. B<sub>1</sub> reads mahantaṃ vibhavaṃ bhogakkhandhaṃ lātī ti mahāli (one who brings big heap of wealth: mahāli) T: mahantaṃ lātī ādadatī ti mahāli for mahāli. B<sub>1</sub> reads bhaddaṃ yasaṃ lātī ti bhaddāli (one who collects the fame: bhaddāli) T: bhaddaṃ lātī ādadatī ti bhaddāli for bhaddāli. B<sub>1</sub>, T read manaṃ tattha (B<sub>1</sub> adds ratane) nayatī ti maṇi (that which brings the mind into that: maṇi) for maṇi.

"muni": occurs in Sn (v.l.) 211 as follows:-

"sabbābhibhuṃ sabbaviduṃ sumedhaṃ  
sabbesu dhammesu anūpalittaṃ  
sabbāñjahaṃ taṇhakkhaye vimuttaṃ  
taṃ vāpi dhīrā muni vedayanti".

"yati": occurs in Vism 52, 12-13 as follows:-

"mārasenavighātāya paṃsakuladhāro yati  
sannaddhakavato yuddhe khattiyo viya sobhati".

"aggi": occurs in Dh 136 as follows:-

"atha pāpāni kammāni karaṃ bālo na bujjhati  
sehi kammehi dummedho aggidaḍḍho va tappati".

"pati": occurs in Sn 314 as follows:-

"evaṃ dhamme viyāpanne vibhinna sudavessikā  
puthu vibhinna khattiyā pati bhariyā avamaññatha".

"kavi": occurs in A II 230, 11-12 as follows:-

"cattāro' me bhikkhave kavi. Katame cattāro? Cintākavi  
sutakavi atthakavi paṭibhāṇakavi". "suci": occurs in

Khp VI 5 as follows:-

"yambuddhaseṭṭho parivaṇṇayī suciṃ  
samādhim ānantarikaññam āhu  
samādhinā tena samo na vijjati  
idaṃ pi dhamme ratanaṃ paṇītaṃ  
etena saccena suvatthi hotu".

"ruci": occurs in Sn 548 as follows:-

"paripuṇṇakāyo suruci sujāto cārudassano  
suvanṇavaṇṇo'si bhagavā susukkadāṭho'si viriyavā".

"maṇi": occurs in D I 76, 21-23 as follows:- "seyyathā  
pi mahārāja maṇi veluriyo subho jātima aṭṭhaṃso  
suparikammakato accho vipprasanno anāvilo sabbākā-  
rasampanno".

Rule 47: - uro and urappaccayo should be corrected to-  
ūro and ūrappaccayo. Vala,<sup>69</sup> sinda, unda should be  
read as valla,<sup>69</sup> sida and udi. However, the root udi

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69. Rūp records the both.



is required here; not the word unda. Nyāsapāṭha refers to the word undūro which is derived from the word unda and to the word undo which is derived from the root udi.<sup>70</sup> Rūpasiddhi derives undūro from the root udi<sup>71</sup> only. B<sub>1</sub> has viditum alan ti vidūro before vidūra-  
tṭhāne, T adds viditum alam'anāsannattā ti vidūro (that which is hard to be acquainted with due to the distance: vidūro) after vedūro. B<sub>1</sub> reads vallati vallabhāvena bhavatī ti vallūro, vallati āṇṇamaññaṃ bandhatī ti vā vallūro (that which exists being tied; or that which ties each other: vallūro) T: sādharāṇaṃ bandhitabbo ti vallūro (that which is to be tied commonly: vallūro) for vallūro. B<sub>1</sub> reads āmasitabbo ti T: masitabbo ti: masūro (that which is to be touched: masūro) for masūro. B<sub>1</sub> reads sindati siṅgārabhāvaṃ gacchatī ti sindūro, sindati virocatī ti vā sindūro (that which reaches the state of beauty or that which shines forth: sindūro) T: siṅgāre alan ti sindūro (that which is proper for beautifying: sindūro) for sindūro. B<sub>1</sub>, T read gamitum alaṃ anāsannattā ti dūro (that which is hard to go due to the distance: dūro) for dūro. B<sub>1</sub>, T

70. "undūro ti undasaddato ūrappacayādīmhi kate rūpaṃ. Tattha undo ti udi= pasavana - kledanesū timassa rūpaṃ" Nyp 477, 5-7.

71. "udi= pasavana- kledanesu. Unditum alaṃ samattho ti undūro" Rūp 390, 3.

read kavati saddaṃ karotī ti kūro (that which makes the sound: kūro) for kūro. B<sub>1</sub> reads attano gandhena aññaṃ<sup>72</sup> gandhaṃ kapati hanati hiṃsatī ti kappūro, kappati rogāpayane samatthetī ti vā kappūro<sup>72</sup> (that which destroys other smell by its smell; or that which is able to remove the disease: kappūro) T: duggandhaṃ hiṃsatī ti kappūro for kappūro. B<sub>1</sub> reads mahiyaṃ yāti gacchatī ti mayūro<sup>73</sup> (one who goes on the ground: mayūro) T: mahiyaṃ ravatī ti mayūro<sup>73</sup> (one who makes noise on the ground: mayūro) for mayūro. B<sub>1</sub> reads paṃsum undati pasavatī ti undūro (one who produces the dust: undūro) T: uditum alan ti undūro (that which is capable of producing (dust): undūro) for undūro. B<sub>1</sub> reads khajjitabbo khāditabbo ti T: khāditabbo ti khajjūro (that which is to be eaten: khajjūro) for khajjūro. B<sub>1</sub>, T read kusati akkosatī ti kurūro (one who abuses: kurūro) for kurūro.

"vidūro": occurs in A II 50, 23 as follows:-  
 "cattār'imāni bhikkhave suvidūravīdūrāni". "dūro":  
 occurs in Dh 304 as quoted under II.1.43. "kappūro":  
 occurs in Ja II 416, 2-5 as follows:- "tato paṭṭhāya

72. "kappūro ti kapu= hiṃsā - takkalagandhesu; kapu= sāmatthe ti dvinnam aññatarassa rūpaṃ" Nyp 476, 28-29.

73. "maya = gatimhi. Mayūro, mahiyaṃ ravatī ti vā mayūro" Rūp 489, 15-16.

mālāgandhavilepanakappūrakaṭukapphalādīni gahetvā sāyaṃ  
mahājanassa satthu dhammadesanaṃ sutvā nagaraṃ  
pavisanakāle jetavanābhimukhā gacchati". "mayūro":  
occurs in Ja II 144, 2-3 as follows:-

"haṃsā kañcā mayūrā ca hatthiyo pasadā miga

sabbe sīhassa bhāyanti n'atthi kāyasmi tulyatā".

"undūro": occurs in Vin II 250, 38-251, 1 as follows:-

"undūrehi pi vihārā okiṇṇavikiṇṇā honti".

Rule 48: B<sub>1</sub>, S<sub>1</sub>, S<sub>2</sub> read ve for vi. B<sub>1</sub> reads bhojanaṃ  
hanati hiṃsati etenā ti haṇu, hanu vā (by which one  
destroys the food(?): haṇu or hanu) T: hiṃsanti etenā  
ti haṇu for haṇu. B<sub>1</sub>, T read gamanaṃ janetī ti jāṇu  
(that which causes walking : jāṇu) for jāṇu. B<sub>1</sub>, T read  
bhāti dibbatī ti (T: tippatī ti) bhāṇu (B<sub>1</sub> adds bhānu  
vā) for bhāṇu. B<sub>1</sub> reads nivāte rayati gacchatī ti reṇu  
(that is seen moving in still air: reṇu) T: gacchatī ti  
reṇu for reṇu. B<sub>1</sub> reads khaṇitabbo avadāritabbo ti  
khāṇu (that which is to be dug : khāṇu) T: khaṇitabbo  
ti khāṇu for khāṇu. B<sub>1</sub> reads aṅgamaṅgassa ruḍḍhanabhāvaṃ  
vijjhanabhāvaṃ amati gacchatī ti aṇu (that which has  
the state of destroying the parts of one's body: aṇu)  
T: aṅgamaṅgassa ruḍḍhanabhāvaṃ gacchatī ti aṇu for aṇu.  
B<sub>1</sub> reads veti tantasantāne bhavatī ti veṇu, bahisāre  
alan ti vā veṇu<sup>74</sup> (that which belongs to the extension

74. "veṇū ti ve= tantasantāne, vī= bahisāre ti dvinnam  
annatarassa rūpaṃ" Nyp 477, 17-18.

of string(?): veṇu) T: bahisāre alan ti veṇu for veṇu. B<sub>1</sub>, T read dheti (T omits it) vacchaṃ pāyati ti dhenu (one who causes the calf to drink the milk: dhenu) for dhenu. B<sub>1</sub>, T read atthaṃ dhāreti ti dhātu, B<sub>1</sub> adds gamanapacānādikaṃ kiriyāṃ dhāreti ti vā dhātu (that which bears the meaning or that which bears the actions like going, cooking, etc.: dhātu) for dhātu. B<sub>1</sub> reads sīyati bandhiyati ti setu (that which is tied: setu) T: bandhitabbo ti setu (that which is to be tied: setu) for setu. B<sub>1</sub> reads uddhaṃ gacchati pavattati ti ketu (that which proceeds above: ketu) T: uddhaṃ gamati ti ketu for ketu. B<sub>1</sub> reads attano phalaṃ hinoti pavattati ti hetu (which proceeds to its result: hetu) T: hinoti phalaṃ pavattati etena ti hetu (by which the result proceeds: hetu) for hetu.

"jāṇu": occurs in Vin I 5, 21-24 as follows:-  
 "atha kho brahmā sahaṃpati ekasāṃ uttarāsaṅgaṃ karitvā dakkhiṇāṇjānumaṇḍalaṃ paṭhaviyaṃ nihantvā yena bhagavā ten'āṇjaliṃ paṇāmetvā bhagavantaṃ etad voca". "bhāṇu": occurs in Ja III 62, 7-8 as follows:-

"yaṃ taṃ vasantasamaye kaṇaveresu bhāṇusu  
 sāmaṃ bhāya pālesi sā taṃ arogyaṃ abruvi".

"khāṇu": occurs in A I 35, 7-9 as follows:- "atha kho etad eva bahutaraṃ yad idaṃ ukkūlavikūlaṃ nadīviduggaṃ



khāṇukaṇṭakādhānaṃ pabbatavisamaṃ". "aṇu": occurs in Dhp 284 as follows:-

"yāvaṃ hi vanatho na chijjati  
aṇumatto pi narassa nārisu  
paṭibaddhamano va tāva so  
vaccho khīrapako va mātari".

"dhenu": occurs in Sp 19, 13 as follows:- "sūdati  
c'etaṃ dhenu viya khīraṃ paggharati ti vuttaṃ hoti".  
"setu": occurs in A I 220, 32-33-221,1 as follows:- "so  
purāṇānaṃ kammānaṃ tapasā vyantibhāvaṃ paṇṇāpeti,  
navānaṃ kammānaṃ akaraṇā setughātaṃ". "hetu": occurs in  
Vin III 8, 1 as follows:- "ko nu kho bhante hetu".

Rule 49: B<sub>1</sub> reads aṅgamaṅgaṃ kuṭati chindatī ti kuṭṭhaṃ  
(that which cuts the limbs of the body: kuṭṭhaṃ) T:  
kuṭati aṅgamaṅgaṃ chindatī ti kuṭṭho for kuṭṭho, S<sub>1</sub>,  
S<sub>2</sub>: kuṭṭho. B<sub>1</sub> reads dhaṇṇena chādetabbo pūretabbo ti  
koṭṭho (that which is to be filled with grains: koṭṭho)  
T: pūretabbo ti koṭṭho for koṭṭhaṃ, S<sub>1</sub>, S<sub>2</sub>: koṭṭho. B<sub>1</sub>,  
T read kaṭṭitabbaṃ (T omits it) madditabban ti kaṭṭhaṃ  
(that which is to be oppressed: kaṭṭhaṃ) for kaṭṭhaṃ.

"kutthaṃ": occurs in Vin I 71, 33-34 as quoted  
under VIII. 40. "koṭṭho": occurs in D I 134, 21-24 as  
follows:- "bhūtapubbaṃ brāhmaṇa rājā mahāvijito nāma  
ahosi aḍḍho mahaddhano mahābhogo pahūtajātarūparajato  
pahūtavittūpakaraṇo pahūtadhanadhaṇṇo paripuṇṇakosa-

koṭṭhāgāro". "koṭṭhaṃ": occurs in Ja I 326, 7-8 as follows:-

"saccam kir'avamāhaṃsu narā ekacchiyā idha

kaṭṭhavipalāvitam seyyo na tv ev'ekacchiyo naro".

Rule 50: nusa and mahi should be read as nusa and maha. T, S<sub>2</sub>, add siri after su. The addition is very important, because the example sīrīso is clearly shown. B<sub>1</sub>, T, S<sub>1</sub>, S<sub>2</sub> add si,<sup>75</sup> ki (T: ku)<sup>75</sup> after mahi. B<sub>1</sub> adds puna nipaccante, T: yathāsaṅkhyam after honti. B<sub>1</sub> reads kusalākusale dhamme manati jānātī ti manusso, mānuso; kāraṇākāraṇam manati jānātī ti vā manusso mānuso; atthānattham manati jānātī ti vā manusso mānuso (one who knows the wholesome and unwholesome dhamma-s, one who knows the cause and uncause; or one who knows the profit and unprofit: manusso or mānuso) T: kāraṇākāraṇam mānātī ti manusso; mānuso...for manusso; mānuso. B<sub>1</sub>, T read mātāpitūnam hadayam pūretī ti puriso B<sub>1</sub> adds attano manoratham pūretī ti vā puriso (one who fills the heart of one's parents; or one who fulfils one's wish: puriso) for puriso. B<sub>1</sub> reads pūretī ti poso T: itthīnam manoratham pūretī ti poso (one who fulfils the wish of women: poso) for poso. B<sub>1</sub> reads sasurehi sunitabbā hiṃsitabbā ti suṇisā, dvinnam janānam kulasantānam karotī ti vā suṇisā (one who is to be ill-treated by father - and mother-in-laws; or one who maintains the continuity of both families: suṇisā) T: sassusasurehi hiṃsiyatī ti suṇisā for suṇisā. B<sub>1</sub>, T

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75. Nyp also records si and ku.

read *kucchitabban ti karīsaṃ* (that which is to be disgusted: *karīsaṃ*). B<sub>1</sub> adds .... *tamandhakāraavidhamanena sattānaṃ bhayaṃ surati hiṃsatī ti suriyo*<sup>76</sup> (who destroys the fear of the creatures by removing the darkness (of night): *suriyo*) T: *abbhaṃ vimocetī ti suriso*<sup>77</sup> (that which causes the dark cloud to remove: *suriso*) and in the foot-note T records the reading *suriyo* also, S<sub>1</sub>, S<sub>2</sub>: *suriyo* after *karīsaṃ*. The addition is very significant. In the vutti the root *su* is recorded by Senart, but he does not give example of it, either *suriso* or *suriyo*. B<sub>1</sub>, T read *rogaṃ hiṃsatī ti sirīso* (that which destroys disease: *sirīso*) for *sirīso*. B<sub>1</sub> reads *ilati kampatī ti illiso, taṇhaya dubbalo hutvāna ilati kampatī ti vā illiso*<sup>78</sup> (one who is shaken or one being weak due to craving, shakes up: *illiso*) T: *ilati kampayatī ti iliso* for *iliso*. B<sub>1</sub> reads *pāpakaraṇa alati samatthetī ti alaso*<sup>79</sup> (one who

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76. "suriyo ti su= hiṃsāyaṃ; su= abhissave, su= gatimhi, su= savane, su= pāṇagabbhavimocanesū ti pañcannam aññatarassa rūpaṃ" Nyp 478, 10-12.

77. B<sub>1</sub> adds *gabbhaṃ vimocetī ti suriso* (that which causes the womb to release: *suriso*) which seems to be based on incorrect reading.

78. "illiso ti ila= kampane, ila= dubbadubbale ti dvinnam aññatarassa rūpaṃ" Nyp 478, 12-13.

79. Nyp also reads *alaso*.

causes commitment of evil: alaso) S<sub>1</sub>, S<sub>2</sub>: alaso, T: pāpacchādane sāmattḥetī ti aliso (one who is capable of covering the evil: aliso) for aliso. T, B<sub>1</sub> read mahitabbo (T omits it) pūjetabbo ti mahiso (one who is to be worshipped: mahiso) for mahiso. B<sub>1</sub> reads siyati bandhīyati ti sīsaṃ (that which is tied: sīsaṃ) T: bandhanti etthā ti sīsaṃ (herein they tie up: sīsaṃ) for sīsaṃ. B<sub>1</sub>, T read kitabbāṃ (T: kilamitabbāṃ) himsitabban ti kisaṃ (worthy to be tired or injured: kisaṃ) for kīsaṃ.

"manusso": occurs in Nidd I 12, 1 as follows:-  
 "gahaṭṭho vā pabbajito vā devo vā manusso vā".  
 "mānuso": occurs in Pv 313 as follows:-

"evaṃ datvā yajitvā ca añkuro digham antaraṃ  
 so hitvā mānusaṃ dehaṃ tāvatiṃsūpago ahu".

"puriso": occurs in Nidd I 8 as follows:- "yathā puriso jīvitukāmo amaritukāmo sukhakāmo dukkhapaṭikkūlo pādena sappasiraṃ vajjeyya vivajjeyya parivajjeyya abhinivajjeyya". "poso": occurs in Ja II 52, 6-7 as follows:-

"yadā parābhavo hoti poṣo jīvitasaṅkhaye  
 atha jālaṇṇaṃ ca pāsāṇaṃ ca āsajjā pi na bujjhati".

"suṇṇisā": occurs in M I 190, 2-4 as follows:- "seyyathā pi āvuso suṇṇisā sasuraṃ disvā saṃvajjati saṃvegaṃ āpajjati". "karīsaṃ": occurs in Khp III 2, 7-8 as follows:- "... antaṃ antagaṇaṃ udariyaṃ karīsaṃ...".

"suriyo": occurs in Vin I 2, 23-26 as follows:-



"yadā have pāṭubhavanti dhammā  
 ātāpino jhāyato brāhmaṇassa  
 vidhūpayam tiṭṭhati mārassenam  
 suriyo'va obhāsayam antilikkham".

"sirīso": occurs in D II 4, 10-12 as follows:-  
 "kakusandho bhikkhave bhagavā araham sammāsambuddho  
 sirīsassa mūle abhisambuddho". "alaso": occurs in Ja  
 III 105 23-26 as follows:-

"alaso gihi kāmabhogī na sādhu  
 asānato pabbajito na sādhu  
 rājā na sādhu anisammakārī  
 yo paṇḍito kodhano tam na sādhu".

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"sīsam": occurs in M I 336, 35 as follows:- "sīsam vo  
 bhindi". "kīsam": occurs in Vin III 19, 17-20 as  
 follows:- "so ten'eva kukkuccena tena vipphaṭṭisārena  
 kiso ahosi lūkho dubbhaṇṇo uppaṇḍuppaṇḍukajāto dhammani-  
 santhatagatto antomano līnamano dukkhī dummano vippha-  
 ṭṭisārī pajjhāyi".